

PURCHASE  
MICROFILMS  
OR  
THE HISTORIES  
OF MAN.

Wonders of his GENIUS  
Relating the { Vanities in his DISGUISE  
Necessity of his REGENERATION  
Meditated on the words of David

PSAL. 39. 50

Verily, every Man as he liveth  
is altogether Vanitie. —

By SAMUEL PURCHAS, Person of S. C. C.  
ROBE LVDGATE, London.  
*E. Cate descendit, Tunc rursus.*



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VERCHAS PANDAV

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OR

THE HISTORIE  
OF MAN

Rejoicing the Committee in the DEGENERATION  
Wonders of the GENERATION

Medicated on the words of DAVID.

7. 28. 1929

is altogether Vanitie. See ver.

By SAMUEL PUGHAS, Baron of S. C. M. M. M.  
REGIE LADGATE, London.  
E (also de laudat, T. de laudat)



ИОСНО

from the name of the Great Britain

*John Spencer*  
x828  
P97m  
English



EVERENDO  
IN CHRISTO  
PATRI AC DOMINO,  
JOANNI KING,  
Episcopo London,  
Patrono suo Benignissimo

SAMVEL PURCHAS

*Minores, (minoris)*

*Mundos Duos,*

*Microcosmum SE,*

*Suasque*

De Microcosmo

*Meditatiunculas*

D. D.

L.

*Meliora*

M.

561470

English translation of John King's 18124 Breviary & Garnett





## THE PREFACE TO THE READER.

**I** Durst not present this Treatise  
of *Mans Vanitie*, with an E-  
pistle Dedicatorie, to that Re-  
uerend and Worthy Name;  
which beautifies the Frontispiece, and  
vouchsafing to the AVTHOR, is therefore  
in humble thankfulness implored to the  
WORKE, to become Benigne PATRON.  
I knew not how to passe that *great Gulph*,  
twixt so Great Worth, and so great vn-  
worthinesse; especially in so worthlesse a  
businesse, wherein I am like that Rhetor-  
ician who sued his Scholer (whom he had  
taught on condition then to pay him a  
large Stipend, when hee first preuailed in  
any Suite) that if he did ouerthrow him,  
by iudiciall sentence; if hee were over-  
throwne, by conditioned bargaine, hee  
must be payd: so I, which seeke to proue,

## The Preface

*Every Man Vanitie*, if I preuaile, am therefore *Vanitie*; if I faile in Argument, yet cannot but abound in *Vanitie*, writing fo large a Treatise in vaine. Loth was I to adde an Epistle, a second Witnesse to conuince Mee. Yet lest the Readers labour might prooue *Vanitie*, I thought meet to relate the Generation of this BENONI, the *Sonne of my sorrow*, and the seruice he might doe to such as entertayne him.

Acad. Cani.

Not many yeeres since, I had meditated a few briefe Notes for a Lenten Sermon, as a dutie to that Mother of Arts and Sciences, the VNIVERSITIE, which with least (God disposeth all to the best) indulgence, had betimes forced Mee to shift for my selfe. Shee which might challenge Whatsoever I Am, Haue, Can, in that (how little?) which may be termed *Learning*, did not (nor do I examine the cause) make vse of my intended seruice. I returned an *Example* of that, whereof my Text is the *Rule*, and by not-preaching, preached, that *Every Man at his best state* (in his best purposes) *is altogether Vanitie*. SELAH. And still had that little labour, like an abortiue Infant, slept in the Graue of *Vanitie*, had not VANITIE quickened it. DEATH gaue Light, Life, and this in-

crea-

## to the Reader.

creased growth to those *Notes*, by taking the same from Others My neereſt & deareſt Friends : Firſt, ſhooting his *fatall Arrow* on my left hand, and by the death of a kinde *Brother in Law*, leauing Mee the cares of another Family, the Widdow & the Fatherleſſe.

A few Weekes after, a more piercing Arrow lighting on my right hand, deſtroyed Me of ( My *Right Hand* ) my deareſt *Brother*, whoſe intangled *Books-eſtate* perplexed Me in a new kind of Bookiſhnes, with Heterogeneous toyle of Body, and vnacquainted vexations of Minde, to pay manifold debts, and to prouide for his foure little Fatherleſſe and Motherleſſe Orphans.

Thus had I ſpent the time from Lent to Lent, in DEATHS ſeruiſe; My ſelfe almoſt executed by Executorſhip, with continuall Infirmities attending thoſe Affaires of Mortalitie (God helpe the MAN ſtill ingulphed in this tempeſtuous Sea) when *that Lenten Season* (Sorrowes *Term*) ſummons her ſilent Courts, reuiues the Dead in My quicke paſſions, and ſuggeſts thoughts of publiſhing ſome-what in this kinde, that Others might gaine by My loſſe; whereto that *No-Sermon-Sermon* ſeemed to promiſe aſſiſtance. ¶ 4 I

M. Will.  
Pridmore,  
Husband  
to Mary  
Purchas  
my Siſter,  
hee dyed  
on Good-  
Fryday,  
1618.  
M. Daniel  
Purchas,  
May, 11.  
1618.

## The Preface

M. ANNE  
Purchas,  
March, 13.  
last.

M. ARIE  
Purchas a-  
ged fif-  
teene  
yeeres,  
April 15.  
1619.

I consider, resolute, review; am now about to write, when DEATH prefacing a *Panegyrike* to his Prayse, addes new matter, and shooting *directly* ouer my head, calls mee to the last Obsequious and Executious Duties, to My *sicke, dying, dead* MOTHER. And then, *difficile est non scribere*; Teares might supply, if Inke failed.

But behold, *plurima Mortis Imago*! This *Epitaph* of *Mortality* was new begunne, when a fourth descending Arrow lights (a little short of Me) at My Feet, & in the most hopefull yeeres, leaues *Vanity*, in stead of a DAUGHTERS Embraces. These new Teares blotted not out those new Scrolles, but with a strong *Antiperistasis*, vnited My Meditations to a more serious view of Humane Mortalitie, and all the Vanities thereon attending.

*Si Natura negat, facit Indignatio Librum.*

But what is this to the World? to the Reader? *Id populus curat, scilicet!* What befell Me *in the House*, must I preach *on the House top*? I say not, What is the World to Me, if euerie Man be Vanitie? I begge not Readers; *Satis est si unus, satis est si nullus.* Pardon yet *Thy pleasure* out of my paine, and My seeking, in priuate ills, a publike good. In the Worlds Creation,

*Light*

*to the Reader.*

*Light shined out of darknesse*; In the re-  
stitution, *Life*, out of *Death*, blessing out  
of a Curse: it is Mans Vanitie, if euerie e-  
uill workes not to his good. And yet I wan-  
ted not the most publike Causes, in the  
most publike Examples of Mortalitie,  
concurring in season with those priuate.  
Let *Duties* neglect the imputation of Pre-  
sumption; I had beene a wicked Man, a  
wicked Subiect, if my Passions had been  
dead in the Death of our late Queene  
ANNE, of glorious Memorie; if senslesse,  
in the dangerous sicknesse of *Our Dread*,  
(long may *this Word* last entyre, long may  
it be ere the *r*erreth and vanisheth) *Sou-  
raigne King* JAMES. Hauing (against my  
will) such a pceresse Payre, added to  
that former *Cloud of Witnesses*; Sicknesse  
being the *Harbenger* of DEATH, and  
Death the penaltie of Sinne; this enlarged  
my thoughts to a more full Examination  
of all Humane Vanitie whatsoeuer, as be-  
ing the execution of that first sentence,  
*Morte moriêris*. GOD is the *Eternall Veri-  
tie*; Man falling from Him by *Morall*, in-  
curreth *Mortall VANITIE*, in *Internall*,  
*Externall*, *Eternall* DEATH, which I  
haue thus trauersed: not of a Cynike  
snarling disposition, not for flashes of wit-  
tie

LENT,  
1619.



## The Preface

tie Lightnings, or of thundering affrighting Rhetorikes; not for Ostentation of Idle-busie Science: these Musters against Vanitie had beene Vanitie. The Scripture auerreth, Experience auoucheth what I here argue, that *Euery Man is Vanitie*. And if it prooue Vanitie to all others, yet let it remaine to after-Ages, as the BOOK OF MY CONFESSIONS, who haue thus pleaded *guiltie* against MY SELFE in the sense of Natures corruption; by this *straight gate* crowding (euen till I leaue my selfe behinde; for *Euery Man is Vanitie*) that I may enter that *Palace of Verity*: to which Designe the DEVILL and the WORLD together, are not so much impediment, as MANS, beloued, magnified SELFE. Thus hast thou heard the Storie of this my Mindes Conception; which was *deliuered* (as if this my *Brain-trauell* had beene an officious perpetuall *Mourner* and Attendant on *Her Majesties* Herse) and this Worke finished on the day of those solemne FVNERALS.

No sweeter Lesson then *Lachryma*, no Meditation lesse vaine, then this of Mans Vanitie. This makes the best Harmonic in a Consort of Mortified Passions, where *Fears* of, and *Confidence* in Man are exclu-

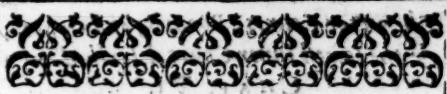
## to the Reader.

cluded: *Selfe-loue, Pride, Contention, Enuie, Couetousnesse*, are, by the thoughts of *Mans Vanity*, vanished; *Perfection, Free-will, Merits, Supererogation*, and other Romish Mists, vanish; and all Our Actions dance the sober *Measures of Mortalitie*; Man *living*, as *continually dying*; as euerie day looking to bee called to *give accounts of his Stewardship*. That wee may *learne to number our dayes*, and *apply our hearts to Wisdome*, by considering our *wonderfull making*, our monstrous *marring*, our more then most admirable *renewing* and *recoerie* to as *Superlatiue an Excellencie in Regeneration*, as is this *deficiencie in our Degeneration*; that we may *deny our selues*, *take up our Crosse*, and *follow our LORD* (if I be not *altogether Vanity*) these Lines are not altogether vaine: to which end GOD *blesse* them vnto Thee, lest otherwise they one day rise in Iudgement to conuince Thee (READER) *lighter then Vanity*. It now comes forth as *borne out of due TERME*: but thou hadst need of a *long VACATION*, to take serious view of thy *VANITIE*. Doe so, and neither *Thou*, nor *I*, shall (herein) be *VANITIE*.

Farewell, IUNE 24. 1619.

THE





THE CONTENTS  
OR TABLE OF  
Chapters.

CHAP. I.

**T**He Alphabet of diuine Learning  
begins with the Crosse; of the true  
knowledge of a Mans selfe. Pag. 1

CHAP. II.

The Anatomie of the Text, Verun-  
tamē vniuersa vanitas omnis homo vi-  
uens: & the method of this Worke. p. 10

CHAP. III.

Man considered in his admirable Cre-  
ation. pag. 17

Homo

CHAP. IIII.

Man a little World, the correspon-  
dence betwixt him and the greater  
World. pag. 25

CHAP. V.

Mans Bodie resembled to a Palace:

A . The

## The Contents.

*The utter Courts, Roomes, and Offices,  
& the lowest inner Court described. p. 32*

### CHAP. VI.

*The middle Court or Venter: The  
wonderfull structure and Oeconomie  
thercof: And the question, whether the  
Head or Heart bee seate of the Soules  
principalitie. pag. 46*

### CHAP. VII.

*The Tower, or highest Venter and  
Court, the Head, described. pag. 68*

### CHAP. VIII.

*The Lights of this Palace, or a view  
of the Eyes. pag. 84*

### CHAP. IX.

*The superadmirable feature and vse  
of the Eares. pag. 91*

### CHAP. X.

*The Naturall Miracles obserued in  
the Nose, Mouth, Tongue, and other  
parts. pag. 103*

### CHAP. XI.

*The height of created wonders, Mans  
SOVLE created after Gods Image; the  
same compared and preferred to the Bo-  
dy,*

# The Contents.

dy, to all Bodies. pag.117

## CHAP. XII.

*The wayes and workings of the SOVLE, resembling her Prototype; Mans happinesse before his Fall, and miserie since.* pag.130

## CHAP. XIII.

*The signification of V A I N E, and V A N I T I E, and the cause of V A N I T I E in the Creatures.* pag.143

Vanitas.

## CHAP. XIIII.

*The cause and deriuation of vanitie in Mankind.* pag.150

## CHAP. XV.

*The Vanities obserued in Mans Generation, Birth, and Naturall Constitution.* pag.154

## CHAP. XVI.

*Mans vanitie in all the Ages and Employments of Life.* pag.166

## CHAP. XVII.

*Mans vanitie in Death; the certainty, uncertainty, and diuersified vanities thereof obserued and exemplified.* pag.178

A 2

CHAP.

## The Contents.

### CHAP. XVIII.

*Mans internall and spirituall Vanitie considered in the Vnderstanding and Will; with a discourse of the Affections against the Stoikes.* pag.197

### CHAP. XIX.

*The vanitie of vnbridled Affections, exemplified in Anger and Feare; the manner of the working of Affections, and cause of their vanitie.* pag.210

### CHAP. XX.

*Of the Conscience.* pag.222

### CHAP. XXI.

*The sympathie of Soule and Bodie; their ioynt Conspiracie in Sinne.* pa.226

### CHAP. XXII.

*The Members made instruments of sinne; and the manifold sinnes of the Eyes.* pag.230

### CHAP. XXIII.

*The twelue Tribes, or Iurie of uncircumcised Eares.* pag.238

### CHAP. XXIIII.

*The vanitie of the Tongue; and the sinke of vanitie, the Heart.* pag.244

CHAP.

## The Contents.

### CHAP. XXV.

*The Vanitie of the whole Bodie together in diuers Vices; and of Fashions in generall.*

pag. 250

### CHAP. XXVI.

*Womens fondnesse, Mens vanitie in varietie of Fashions.*

pag. 257

### CHAP. XXVII.

*Fashion suted and attired from the Head to the Foot.*

pag. 262

### CHAP. XXVIII.

*Of the vniuersalitie of Mans vanitie.*

p. 281.

Vniuer-  
sa

### CHAP. XXIX.

*The World subiect to vanitie through Man, and the enmitie of the Creatures unto Man.*

pag. 275

### CHAP. XXX.

*The Vanitie of other Creatures and of Man compared.*

pag. 282

### CHAP. XXXI.

*Mans Vanitie examined in all Pradicaments; and found a meere Transcendent.*

pag. 291

A 3

CHAP.



## The Contents.

### CHAP. XXXII.

*Mans Degradation; the order of his inordinate Retrograde, considered in threescore severall successive descents & degrees of Degeneration, according to the Holy Scripture; First, that Man is a diminutive of Himselfe, and degraded to a Beast.*

pag. 301

### CHAP. XXXIII.

*Mans degradation beneath all profitable Beasts; comparing him with Beasts unprofitable, infectious, wilde, & beasts of prey.*

pag. 309

### CHAP. XXXIII.

*Man degraded beneath foure-footed Beasts, to the likenesse of venomous Serpents, and fabulous Monsters.*

pag. 319

### CHAP. XXXV.

*Mans Retrograde to a Belly, Spider, Idle, Idoll-belly: The Titles, Temples, Sacrifices, Incense, Liturgies, Students, Lawes, Sacraments, Devotions of God-Belly.*

pag. 327.

### CHAP. XXXVI.

*Man degraded to a Vegetative, and resembled*

## The Contents.

*sembled to Trees, Shrubs, Leaves, Reeds,  
Thistles, Grasse.* pag. 339

### CHAP. XXXVII.

*Mans Retrograde pursued to Hay,  
Chaffe, Heath, Metals, Drosse, Stones:  
a memorable Historie and Myſterie of a  
Plant, Embleme of Man.* pag. 349

### CHAP. XXXVIII.

*Mans ſucceſſive degradation to Rocks,  
Bricks, Pot-ſherds, Clay, Dung, Sands,  
Mortar, Duſt, Aſhes.* pag. 358

### CHAP. XXXIX.

*Man vaniſhed into Smoake, Darke-  
nes, Tempeſtuous Clouds, Water, Froth,  
Vapours, Sleepe, Dreames; a Tale, Sha-  
dow, Nothing, leſſe then Nothing.* p. 368

### CHAP. XL.

*Mans retrograde lower then Leſſe, then  
Nothing: Man vanitie, and a Lye, with  
a diſcourſe of the Lye.* pag. 377

### CHAP. XLI.

*How Man is lighter then vanitie.* p. 383

### CHAP. XLII.

*Man a Deuill, & in ſome reſpects worſe;  
of the laſt Iudgement and Hell.* pa. 389

## The Contents.

Omnis

### CHAP. XLIII.

*That this is the Condition of EVERY Man naturally: An Examination of the Causes why some are not so bad as others; and first, of the Retentives, Feare and Kain-glory.*

pag. 403

### CHAP. XLIIII.

*Sinne by Sinne restrained diuers wayes; of Mens vicious indispositions to Vice.*

pag. 414

### CHAP. XLV.

*Other vicious retentives from Vice; restraining Grace and morall Vertue, good gifts of God, but not sufficient to make Vanity vanish.*

pag. 421

### CHAP. XLVI.

Viuens

*This Vanitie extends to the very best states of Men: this examined in Singulis generum.*

pag. 429

### CHAP. XLVII.

*Externall good things weighed; the vanitie of Noble Ancestrie, Hopefull Issue, and Friends.*

pag. 435

### CHAP. XLVIII.

*The powertie of Riches.*

pag. 447

CHAP.

## The Contents.

### CHAP. XLIX.

*Honour, Glorie, Dominion, Empire,  
Fortunate and victorious succeſſe, vaine  
and light.* pag. 457

### CHAP. L.

*Of bodily good things; of Diſtinction  
and Dignitie of Sexe; how and why Wo-  
men are better or worſe then Men.* p. 472

### CHAP. LI.

*Of the baſe Vanitie of Womanish E-  
maſculated Men.* pag. 488

### CHAP. LII.

*Of Beautie, Comelineſſe, Strength,  
and Youth.* pag. 496

### CHAP. LIII.

*Of Health, Pleaſure, Libertie.* pa. 504

### CHAP. LIIII.

*Of Long Life.* pag. 513

### CHAP. LV.

*The Minds beſt ſtate conſidered; firſt,  
in Arts illiberall, Handycrafts, Mer-  
chandize, Husbandry, and Souldiou-  
rie.* pag. 520

### CHAP. LVI.

*Of Science; the Liberall Sciences de-  
ſcriber*

## The Contents.

*liuer not from Vanitie.* pag.529

### CHAP. LVII.

*The diuersified Sects and Vanities of Philosophers, with more speciall view of PLATO, ARISTOTLE, and POTAMONS Sectlesse Sect.* pag.542

### CHAP. LVIII.

*The abuse of other Philosophers to ancient Heresies, to Moderne Errours: the right vse of Philosophie.* pag.553

### CHAP. LIX.

*Of Historie; and the Historie of Athens, Metropolis of humane Learning.* pag.585

### CHAP. LX.

*A generall View of our Vniuersities; the Professions of Law, Physike, Diuinitie, and Arts.* pag.593

### CHAP. LXI.

*The Lawes of God, Nature, Nations, Canon and Ciuill.* pag.600

### CHAP. LXII.

*The Common Law, and too common abuses therein.* pag.611

### CHAP.

## The Contents.

### CHAP. LXIII.

*The Diseases of Physicians.* pag. 626

### CHAP. LXIII.

*Divines weighed ; their Dignitie,  
and oft-forgotten Dutie.* pag. 633

### CHAP. LXV.

*The Vanitie of Divinities Patrimo-  
nie : Sacriledge in Citie and Countrey,  
wounding and spoyling her.* pag. 642

### CHAP. LXVI.

*The difficulties in Divinitie ; some  
humane fraileties in some Divines.*  
pag. 661

### CHAP. LXVII.

*Of Morall Vertue.* pag. 673

### CHAP. LXVIII.

*Of Religion ; how little of the World  
is Christian ; how little of the Chri-  
stian World Orthodoxe , exemplified  
in the Abassines, Cophti, Greekes, Su-  
rians.* pag. 678

### CHAP. LXIX.

*The Georgians, Circassians, Musco-  
nites, with other Northerne Nations ;  
and of the Iacobites and Maro-  
nites,*

## The Contents.

nites.

pag 687

### CHAP. LXX.

*Of Papists and other Sects; of Vanitie in most mens liues, notwithstanding veritie in Doctrine.*

pag. 696

### CHAP. LXXI.

*Vanitie exemplified in the most remarkable Men for humane Felicitie.*

pag. 703

### CHAP. LXXII.

*This more fully obserued in AUGUSTVS, Fortunes dearest Mion.*

pag. 707

### CHAP. LXXIII.

*Examples of the best state of Men in the Church : Saint PAULS Priuiledges, & Censure of Himselfe : Some mention of late Occurrents.*

pag. 714

### CHAP. LXXIIII.

*SALOMON, the most complete in all Humane, and some, more then Humane Excellencies of Bodie, Minde, and State, conuict of Vanitie vpon Record.*

pag. 732

CHAP.

## The Contents.

### CHAP. LXXV.

*Mans Vanitie in generibus singulorum; the united forces of Men in Antiquitie, Vniuersality, Consent: and first, of the first Age.*

pag.742

### CHAP. LXXVI.

*Vanitie escapes the Floud, and drowns the succeeding Ages before Christ.*

pag.749

### CHAP. LXXVII.

*Generall Councils of Christian combined Forces examined; The cause of their, and the Catholike Roman Vanitie.*

pag.753

### CHAP. LXXVIII.

*The Vanitie of Armies, Nations, Cities, Worlds.*

pag.764

### CHAP. LXXIX.

*Mans Vanitic best knowne by the price payd to redeeme it; the Necessitie, Nature and Order of our Communion with Christ the second A D A M.*

pag.774

CHAP.



## The Contents.

### CHAP. LXXX.

*Christ, the incarnate Veritie, gines first and onely vanishing to Mans Vanitie; and how the same is communicated to vs.*

pag. 782

### CHAP. LXXXI.

*What our Lord did, and suffered, to effect and purchase this our Redemption from Vanitie; his Humiliation in his Incarnation, Birth, and Life.*

pag. 786

### CHAP. LXXXII.

*His most most admirable, unspeakeable Passion.*

pag. 791

### CHAP. LXXXIII.

*The incompassionate Vanitie of Man, by whom and for whom He suffered; The Sunne, and Ayre, and Earth, Stones, and Graues lesse senselesse. Mans bellish peruertering Christs Passion for sinne, to increase of sinne.*

pag. 798

CHAP.

## The Contents.

### CHAP. LXXXIIII.

*Of the Verbe or Copula, in the Text,  
why it is not expressed.*

pag. 806

(Est.)

### CHAP. LXXXV.

*Of the two Aduerbes, Verily, and  
Selah.*

pag. 811

Verun-  
tamen.

### CHAP. LXXXVI.

*The Conclusion, with application to  
the Author and Readers.*

pag. 814

SELAH





## To the Reader.

**T**hat Man in his best is Vanitie, hath thus many witnesses, these Vanities, escaped in the Impression of this Booke, my best diligence in persuing the same from the Presse, notwithstanding. Some are in some Copies mended. Be intreated to amend these, to pardon all.

## ERRATA.

**P**Age 4. line 13. for acts, read Arts. p. 43. l. 20. for there, r. Thus. p. 78. l. 17. r. Thus. 88. l. 1 is compassed. 122. 5. tames, 148. 1. not 2. bid. 186. before the Marg. note, adde *Andr. Battell*. 198. 1. do. 268. 11 insides. 278. 12. windowes. 294. 7. entelechie. 415. 5. & 507. 14. for Masters. r. Mistris. 563. 8. r. framed Both W. 624. 3. their. 658. 8. for and. r. or. 678. 4. and the. l. 5. as the. 679. 5. peribetur. I accuse not thy discretion, to tell thee of false Points, or smaller Errors.



*Microcosmus,*  
Or,  
THE HISTORIE  
OF MAN.

PSAL. 39. 5.

Verily, enery man, at his best state,  
is altogether vanitie. *Selah.*

CHAP. I.

*The Alphabet of diuine Learning  
begins with the Crosse; of the  
true knowledge of a Mans selfe.*



H A T which hath  
beene said of old,  
*παιθήματα μαθήματα,* No-  
cuments are Do-  
B cuments,

a Gen. 29. 17,  
31.

b Prou. 1. ult.

c Gen. 30. 1.  
& 35. 19.  
Heb. 12. 11.

cuments, appeares here in our Psalmist, growne so great a proficient vnder the Crosse; a sharpe Mistresse indeed, but teaching more by her *reall Sermons* of Repentance, then the eloquentest Orators, then all the frequented Schooles of Prosperitie. Weeping-Crosse, like a *tender-eyed* LEAH, is fruitfull, though *bated*; when Prosperitie, like *beautifull and well-fauoured* RACHEL, is *b barren*, though Iacob loue her better: shee either *c cries*, *Giue me children, or else I die*; or dies indeed in child-birth.

Dauids learning is here seene, not alone in tearmes  
signifi-

significantly *Grammaticall*,  
passionately *Rhetoricall*, a-  
cutely *Logicall* ( which are  
more couert) but in the me-  
lodious composition, sweetly  
*Musical*, ( entituled, *To the*  
*chiefe Musician:*) in the <sup>d</sup> *num-*  
*bring of his dayes*, wisely *Arith-*  
*meticall*; in the <sup>e</sup> *band-breadth*  
*measure of himselfe*(his Earth)  
heauenly *Geometricall*; (*Astro-*  
*nomie* is absent, as too high  
for meditations of earthly  
vanitie;) in <sup>f</sup> *bridling* his  
mouth, and yet refuting the  
*vaine shewes* of men, appeare  
his vertuous *Ethikes*; his Mo-  
nitorie *Oeconomikes* against  
<sup>g</sup> *disquieting cares to heape vp*  
*riches*, we know not for what

d Ver. 4.

e Ver. 5.

f Ver. 1.

g Ver. 6.

B 2      heires;

h Ver. 4. 11.

i Ver. 5, 6, 7.

k Ver. 9. 12. &  
Ver. 3.

heires; his more then *Naturall Philosophie*, in obseruing Natures<sup>h</sup> frailetie, and the mysticall *Physikes* of this Microcosme; his supernaturall *Metaphysikes*, after the<sup>i</sup> *Non ens*, this Nothing, vaine shew, and vanitie of man, ascending  
*And now, Lord, what wait I for? my hope is in thee: His Patience, Prayers, Cries, Teares, professed Pilgrimage*, and other his Christian acts of<sup>k</sup> *Deuotion*, Speech, Silence, Zeale, Theorie, Practice, are the rich embroderie of this Psalme. All which learning is brought to these two heads, the knowledge of God, and of himselfe: of both which, the first  
 let-

letters and grounds are in the *Crosse-row* expressed to vs, and by the stile of the *Crosse*, most easily written in our hearts: and all this diuine Alphabet of Christian learning, as it was epitomized in the Title of the *Crosse*, I E S V S O F N A Z A R E T H, K I N G O F T H E I E V V E S; so in our learning of it, begins the first and deepest impressions in our hearts, by the discipline of the *Crosse*, which whippes her schollers, but to Instruction, not to Destruction.

I meane not here, by the *knowledge of God*, a curious Schoole-Theologie, which

B 3 knowes



1 Senec.

m Cic. de Fin.  
l. 5.n Mac. in som.  
Scip. l. 1. c. 9.  
anima virtutes  
in las conscientia  
Nobilitatis in-  
ducitur. Iuven.  
è cælo des. &c.  
o Plin. l. 7. c. 32.

knowes to know, <sup>1</sup> *Schole non vite*; nor by the knowledge of *Mans selfe*, a fruitlesse speculatiue Philosophie, which knowes to be knowne (*bona si sua nōrint*) and puffes vp the mind with vanitie; as if Selfe-conceit, and reknowledging the Soules heauenly Originall, by conscience of Mans Nobilitie, were the only way to vertue. So <sup>m</sup> Cicero and Macrobius interprete that <sup>n</sup> *Γινῶθι σεαυτόν*, KNOWV THY SELFE, spoken by <sup>o</sup> *Chilo*, and written in golden letters on the front of the Delphian Temple, to *Cræsus* also giuen for an Oracle. I meane another knowledge of Mans selfe,

selfe, that I<sup>P</sup> may know (sings  
David here) how fraile I am  
(*mala si sua nōrint*) to know,  
that Man is vanitie, (which in  
this Psalme is repeated as the  
foot or burthen of the Song)  
and how farre hee hath lost  
both God and himselfe: that  
so in Humilitie (a vertue vn-  
knowne to Philosophie) by a  
contrarie conscience of his  
basenesse and nullitie, hee  
might lay a low foundation  
of a higher Building, which  
<sup>q</sup> might reach to Heauen indeed;  
farre vnlike the Philosophi-  
call Babel, bable, babble-  
Tower, built with earthen  
Brickes (humane Conceit and  
Arrogance) in stead of better

p Ps. 39. 4, 5.  
6, 11.

q Gen. 11. 4.

B 4      Stone,

*Stone, and Slime in stead of Mortar.*

Such Opinions haue the Philosophers, Magnifiers of Nature, commended to diuers succeeding Heresies, called therefore by <sup>r</sup> *Tertullian*, *Patriarchs of Heretikes*; not knowing, that the<sup>y</sup> corruption of Nature (which the Scripture termeth *Flesh*) is now become another nature, hauing her owne God and Father, the author of Corruption; and that Man, by his fall, is vanished from his *quondam* humanitie, to belluine immanitie, to trifling inanie, to meere vanitie. This is the better obserued, and with brighter

<sup>r</sup> *Tert. de Anima.*

<sup>r</sup> *Nature corruptio alia natura est, habens suum Deum, &c.*

brighter lustre, if wee compare both states together, and from his first created height, take view of his demolished confused ruines. Thus may *the Law* <sup>f</sup> *be a Schoolemaster to Christ*, and this knowledge of Man, bring vs to the right knowledge of God, to true Theologie, euen that <sup>t</sup> *acknowledging of the truth which is after godlinesse*, the knowledge of <sup>u</sup> *that one very God, and him whom hee hath sent, IESVS CHRIST, to know which is life eternall*. This is my propounded taske in this Worke, to which I haue allotted this Text, a small Garden Plot, but yeelding plentie of rari-

<sup>f</sup> Gal. 3. 24.


<sup>t</sup> Tit. 1. 1.

<sup>u</sup> Ioh. 17. 3.

rarities; that I shall not need to insist on those other mentioned parts of Learning & of this Psalme; nor is it meet to be so generall a Surueyor, hauing chosen so small a piece of ground for this Fabrike.

## CHAP. II.

*The Anatomie of the Text,  
Veruntamen vniuersa vanitas  
omnis homo viuens:  
and the method of this Worke.*

 *Erily, euery man, at his  
best state, is altogether  
vanitie. SELAH. It  
is an Indictment, registred  
by David, indicted by the  
Holy*

Holy Ghost against all Man-kind; an Exception without exception, an vniuersall affirmative Proposition, in which may be obserued a triple triplicite.

The first, is the *Subiectum*, M A N, a word of substance, attended with two other words; the one, of quantitie, *Omnis*, *Euery*; the other, of qualitie, *Viuens*, in the prime of his life, or *at his best state*.

The second, is the *Prædicatum*, which first inferreth an action against him, that he is *Vanus*, *Vaine*; nay, expresseth more, he is *Vanitas*, *Vanitie*, (here is *actio* and *passio*) and exaggerateth the same, he is  
alto-

*altogether* vanitie; not some small part, but *vniversa*; *omni-moda* (as *Tremellius* reades it) *prorsus* (so *Vatablus*) a meere transcendent, quite beyond all *Prædicables*, *Prædicaments*, *Moods*, *Figures*, and all other tearmes and names of *Vanitie*.

The third, is the *Copula*, the Verbe, with her two Aduerbes, as a sure Chest with two strong Lockes, to hold and make good this Euidence, or, as by the mouth of two or three witnesses, to ratifie it: The first, is the Verbe, not actiue or passiue from some doings or sufferings of some vanitie, but  
more

more complete and substantiall (as if Man were transubstantiated into Vanitie ) it is a Verbe substantiue, *Is* ; nay, (that the *Copula* may hold correspondence to the subject and prædicate) *Is, is not*, is not expressed, is vanished too ; expressing (by the not being expressed, but vnderstood) that Men which brag of Reason and Vnderstanding, are Entities rationall, not reall, rather in Reason and Vnderstanding to be conceiued, then solid in true and perfect Being.

The two Aduerbes are, *Veruntamen*, and *Selab* ; the one, in the beginning, is put  
in



in for a Caueat against all humane good things, whereof we glorie; seeme they neuer so excellent, they doe but seeme; *Veruntamen, Verum est tamen*, all vaine shewes notwithstanding, Man is but a shew and vanitie: the other in the end, *Selah*; as if one single *Affidavit* would not serue, or as if Words would not serue, or as if Writing would not serue (so cautelous are men against themselves) but wee must haue it as it were \* sealed and deliuered with a *Selah*.

\* *M.S.* compared it to a *No-uerint uniuersis*, sealed and deliuered with a *Selah*. I haue here expressed the words which before I had written.

This, some take for a note of higher extension of the Voice in Singing, *Selah*, as  
*Ela*;

*Ela* ; some, of deeper attention of the Minde, *Selah, See, Loe* ; and some, of greater intension of the thing it selfe, *Selah, Surely* ; or, as *Tremellius* hath it, *Maximè*, a very *Maxime* and sure ground in the Law : Wee are indeed gone at Common Law, in common Nature ; and except the Gospell and God of Nature relieue vs, we are altogether vanitie. The Law is a *hand-writing of Ordinances against vs, and contrarie to vs*, written in Tables of remorselesse Stone (after our fall had *broken* and blotted the *fleshie Tables* of the heart) the *ministerie of Death* ; this sentence  
is

Col. 2. 14.

is the Epitome of that iudicial Sentence. And here *Selah* may be added as the title of a Writ, an *Execution after Iudgement*; which hath not onely passed the Seale, but we are either vnder Arrest alreadie, or pursued by a Proclamation of Rebellion. *Selah*, *Let all see*, that euery man liuing may know, that *euery man liuing is altogether Vanitie.*

Wee will not exactly obserue this Method (let it be vanitie too) in the handling: but first obserue the subiect, *Man*, especially his created Excellencies; next, the prædicate, *Vaine*, or *Vanitie*; thirdly, the vniuersall note thereto affixed,

affixed, *Vniuersa*; in the fourth place, the vniuersalitie of the subiect, *Euery*; in the fifth, the qualitie, *Viuens*; and so conclude the rest briefly.

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CHAP. III.

*Man considered in his admirable  
Creation.*

**M**AN is first to be spoken of; the last in execution, but first in intention; for whom the visible World was made: And how fearefully, how wonderfully was he made, whether we regard the bodie, or soule, or  
C hu-

humane person, of both these  
consisting? The Body indeed  
is not the Man, but the House  
or Tabernacle of the diuiner  
Spirit; and both together  
make vp Man; the one, as  
the Shell; the other, the Ker-  
nell; one, the Organ; the o-  
ther, the Workeman; one,  
the Tenement; the other,  
the Tenant; one, the World;  
the other, as it were a God in  
this little World. And though  
the Body be the inferior and  
meaner, yet is it farre higher  
then Man himselfe in his pre-  
sent vnderstanding can con-  
ceiue; yea, exceeds not Con-  
ceit alone, but Wonder. And  
therefore *David*, in the consi-  
deration

deration hereof, seemes to  
lose himselfe in this Maze,  
in amazed extasies of admi-  
ration both of the Worke and  
Workeman. For thou hast pos-  
sessed my Reines (yee read his  
owne words) thou hast conered  
me in my Mothers Wombe. I will  
prayse thee, for I am fearefully  
and wonderfully made: Marue-  
lous are thy Workes, and that my  
soule knoweth right well. My  
substance was not hid from thee,  
when I was made in secret, and  
curiously wrought in the lowest  
parts of the Earth. Thine eyes  
did see my substance, yet being  
vnpersfect; and in thy Booke  
were all my Members written,  
which in continuance were fashi-  
oned,

Pf. 39. 13, 14,  
15, 16, 17, 18.

Gen. 7.

oned, when as yet there was none of them. How precious also are thy thoughts vnto me, O God, how great is the summe of them? If I should count them, they are more in number then the sand. If humane generation be so admirable, which yet is so common and continuall, what shall we say of that first Creation, when the LORD GOD formed Man of the dust of the ground, and breathed into his noſethrils the breath of life, and Man became a liuing ſoule?

Let vs a little fixe our eyes on this admirable Feature, and looke vpon his created Excellencies: and firſt, let vs take view of the Bodie. The  
matter

matter was not deriued from the Sunne, Starres, or any part of the Æthereall superiour World; no, not from the higher and nobler Elements; but from this lowest and basest of all, the Earth (the very dregges and settled Lees, or Sinke, as some \* Philosophers reckon, of the whole Creation) which alone makes not an Orbe, or Globe; and together with the WATER, is but a point, and in manner as nothing to the Vniuerse. Neither did the Earth yeeld to this worke her richer parts (which we account Gemmes and Metalls) yea, with a stonie and obdurate parsimonie,

\* *Patricius*  
*Panc. Ouid. Me-*  
*tam. Elementaq;*  
*grandia traxit,*  
*Et pressa est gra-*  
*uitate sui.*



these detained Stone (not-  
 vwithstanding her manie  
 Quarries, and kinds) her fir-  
 mer Clay, and all more solid  
 Earth, from this compositi-  
 on: onely afforded *the Dust*,  
 the lightest, vnstablest, and  
 most contemptible of her  
 Possessions; and that, where-  
 of the very Birds make their  
 Nests, which the Beasts tread  
 vnder their feet, the Creeping  
 things dispose at pleasure,  
 euery blast of Wind hurrieth  
 and whirleth quite away, and  
 euery plash of Water turnes  
 into myre; that doth the  
 Earth tender for the Materi-  
 als of Humane Structure.  
 Thus doe we dwell in Houses  
 of

of Clay (so it is tempered now)  
whose foundation (or first be-  
ginning) is in the dust. *Mate-  
riam superabat opus*; how much  
the matter is viler, so much is  
the worke made more excel-  
lent by the most excellent  
Workeman. Hee is stiled,  
*Iehoua Elobim*, One God in  
Trinitie; which did not, as in  
other creatures, barely speake  
the word, *Let there be Man*;  
but wisely consulted, *Faciamus  
hominem*, *Let vs make Man*;  
(quia \* *rationalis creatura quasi  
cum consilio facta videretur*) not  
that he needed counsaile, but  
that he now intended a more  
vive and expresse Image of  
his Wisdome and Counsaile,

*Ouid. Met. 2.*

*Gen. 1. 26.*

\* *Iunilius*, or  
*Beda in Gen.*

\* *later,*  
*22. 7. 61.*

Gen. 2. 23.

then the other creatures were; which, for Mans instruction, *Moses* vttereth after the manner of humane consulting. The manner of working was singular; *Hee* \* *formed*, as a Potter his Clay; he fashioned and wrought into this goodly Figure, or *built, extruxit* or *edificauit* (so is it after said of the Woman) that this Bodie might bee a *Vessel* (as the Scripture often termes it) capable of the Best Jewell, a House prepared for the best Inhabitant. *Provaq̃, cum spectent animalia cetera terram, Os Homini sublime dedit, Cœlumq̃ videre iussit, & erectos ad sidera tollere vultus.* In token of mans maiestic

maiestie ouer other creatures,  
and heauenly societie with  
God and Angels, this Dust  
was formed into an high e-  
rected Bodie, to be as ano-  
ther World, to be as a com-  
petent House for the Soule.  
Of these both in order.

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CHAP. IIII.

*Man a little World, the corre-  
spondence betwixt him and  
the greater World.*



His body is a Micro-  
cosme, & created af-  
ter the rest, as an Epi-  
tome of the whole Vniuerse,  
and

Gen. 9. 2.

\* Pl. 139. 14.

and trueſt Mappe of the World, a ſummarie and compendious other World; the frame whereof hath not onely miniſtred awfull dread vnto the inferiour creatures, emulation to the ſuperiour, (as by the nurserie and guard of good Angels, and by ſo many obſeſſions and bodily poſſeſſions of Devils, haue appeared) but aſtoniſhment and wonder vnto Man himſelfe. Hence grew thoſe Titles attributed to Man by the wiſeſt of Men: *Dauid* (as ye haue alreadie ſeene) calls this Bodie \* a maruellous curious Worke, faſhioned all by booke, and as it were in print;

Zo

Zoroaster, the \* Master-peece  
or Prize of Natures boldest ad-  
ventures; Trismegist, the Mira-  
cle of daring Nature, an earthly  
God; Plato, the Wonder of  
Wonders, a heauenly Plant;  
Simplicius, the beginning and  
end of all Philosophie.

\* τοῦ μεγιστοῦ  
τῆς φύσεως  
ἀγάλμα.  
Hermes Pi-  
mand.

What should I speake  
what Creatures haue said or  
done? The Creator himselfe,  
as in \* loue with Man, with this  
Bodie of Man, these Ruines  
of Man now fallen (My \* de-  
lights, saith hee, were with the  
sonnes of Men) \* assumed not  
Angels, but took the Seed of  
A. B. R. A. H. A. M; euen hee that  
made all things, was made a  
Man; and when Man, made  
after

\* φιλανθρωπία  
τῶ σωτῆρος  
ἡμῶν Θεῷ.  
Τη. 1. 12.  
\* Prou. 8. 31.  
\* Heb. 1. 16.

after Gods Image, was lost, God made himselfe after Mans Image, to recouer him: and in this humane Bodie, sits now at the right hand of Maiestie, in heauenly Places, the Angels adoring, and all Creatures obeying this *Sonne of Man*.

And doth it not delight vs more, more rauish vs, to see *Homers Iliads* in a Nut-shell, then in spacious Volumes? The *Houres* artificially numbred by a little Watch, then by the greater Wheelles of a Clocke? The whole *Law* in ten words; and those all reduced to one Monosyllable of *Loue*? The *Gospel* in a brieft

briefe Creed? and the subiect of whatsoeuer we are bidden to *pray continually*, epitomized in a *Pater noster*? Why then, O Man, know thy selfe, and know all things. That thou shouldst not want a Manuall or Breuiarie of all Philosophie, whom voluminous Authors would oppresse, and wearie; Thou hast thy Body, a Booke of Nature, and carriest a little Modell of the greater World continually about thee. In thy composition, thou seest the foure Elements; the elementarie qualities in thy complexions; all the ranks and *classes* of creatures in thy growth; first, life-

lesse;

— *Quid mirum  
noscere mundum  
Si possunt homi-  
nes, quibus est &  
mundus in ipsis?  
Exemplumq; Dei  
quisq; est in ima-  
gine parua?*  
Manil 4.



lesse; then, vegetatiue, in growing without sense; next, *ζωοποιον*, in a sensitiue life, without locall motion; and lastly, a perfecter sensitiue, yea perfecter then a sensitiue.

Is not the Haire as Grasse? the Flesh as Earth? the Bones as Mineralls? the Veines as Riueres? the Liuer, a Sea? Are not the Lungs and Heart correspondent to the ayrie and fierie Elements? the Braines, to the Clouds and Meteors (in the infinitely diuersified fancies, there abiding, or rather in continuall alteration?) the Eyes, to Starres, or those two Eyes of Heauen, the *greater Lights*?  
and

and the circular forme of the Head, to the globositie of the Heauens? I list not, with *Augustine, Leo Hebraus, Franciscus Georgius*, and others, to dilate my selfe in this argument: I rather chuse, leauing this of Nature, to compare it with the best things of Art, such as are goodly Palaces; and to suruey in this *Ædifice*, the House of the Soule, the Temple of Deitie, the seuerall Roomes, Offices, Walls, Partitions, Architecture; wherein we would desire the Readers patience, to take larger and longer view. And should men trauell farre, to see the supposed Miracles of the World,

World, in Temples, Amphitheatres, and the like, and be ignorant of a better, which they possesse at home, and carrie with them.

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### CHAP. V.

*Mans Bodie resembled to a Palace : The vtter Courts, Roomes, and Offices, and the lowest inner Court described.*



WE are first entertained with the manifold inclosures of this Building (*Cuticula, Cutis, Pinguedo, Panniculus carnosus*, and the membrane of the Muscles, as)

as) a five-fold wall encompassing the vvhole Bodie throughout. Doe wee not see *the Limmes*, that is, the Armes and Legs, containing about one halfe of the structure, extending themselues diuers wayes in length? Such indeed in other buildings are the Stables, Garners, Daries, the offices for Brewing, Baking, Grinding, for Slaughter, Poultrie, and other necessities: but in this quickned edifice are the liuing Steeds, (so are the Feete) the Purueyors, Labourers, and Officers for all outward seruices and provisions, which we see performed by the Hands.

D

The

The Trunke (which is the other halfe of the Bodie; adding thereto the Head) is like to three spacious Courts builded round, which as they are all admirable for their goodly, vsfull structure, so yeeld they a more stately magnificence, in the ascent from the lowest Venter to the middle, and thence to the supreme: as likewise in their forme of gouernment by those *Triumviri*, the LIVER, HEART, & BRAINE, as a sensible Trinitie in this Vnity, hauing vnder their leading & command three great Bands of a Subtrill, Swift, Aerie Generation: the first, of *Naturall*; the second  
of

of *Vital*; the third, of *Animall*,  
SPIRITS: The first, as the  
Yeomanrie, the next, as Gen-  
trie; the last, as the Nobilitie,  
all of them the bond to write  
SOVLE & BODY, the Cha-  
riots of the Faculties, and  
prime instruments of all bo-  
dily actions. In the first of  
these, are the Offices serving  
both for Nutrition and Ge-  
neration, that is, the *Kitchen*,  
with all the appertenant offi-  
ces, and the *Bed-chamber*, fur-  
nished with all their peculiar  
Vessels, Implements, Orna-  
ments, and conueyances of  
officious Seruitours.

There is the STOMACK  
as the *Scalding* or *Boyling*-  
house,

house, in which as in a naturall Caldron, the aliments purveyed and brought in by the GULLET as *Clarke of the Kitchen*, are perboyled, and receiue their first Cōcoction and preparation: Thence receiued in the *smaller Guts* as in lesser Vessels; whence the *Meſeraikes*, as Vnder-officers, transmit whatſoeuer thereof is fit for nourishing vse, by the Head-Officer the PORTA to be presented vnto the *Maſter-Cooke* (should I call him? or, *Lieutenant generall of all the Bodies forces Naturall, & Lord of this Belly-Region*) the LIVER, who by a second concoction sanguitieth the same (not as other  
other

other Cookes, boyling out the bloud, but) boyling it into nourishing bloud; which by Natures disposition, that Great Officer the CAVA carrieth in his two Armes, the one to the HEART (*Lord high Steward of the houshold; sole Commander of the powers Vital, and Prince of the BREST*) there by the natiue facultie of the HEART, and assistance of the LVNGS, to bee refined into Spirits, which thence are distributed thorow the whole body by Arteries, alway attended with Veines de-riued from that other Arme of the CAVA, and both Veines and Arteries infinitely



diuersified to conuey, the one Life, the other nutritiue Bloud, to each part, in a third Concoction, to supply those continuall expences, which *Naturall Heat*, the Treasurer, which receiues and disburseth all (like herein to a lamp which spends and is spent, to giue life & light) consuming the radical moisture, the food of life, exhausteth and exacteth daily toward those incessant disbursements.

But because all which we eate, is not agreeing and fitting nourishment, therefore the **LOWEST VENTER** (where we are still suruaying) hath many conueyances as  
the

the GALL, which receiuing the scumme and lighter excrements, not only frees the LIVER of them, but makes vse of them to the clensing and quicker riddance of vnprofitable reliques (hence coloured) from those *officious houses* of the SMALL GVTS, to those *houses of office* (in strictest sense) the GREATER GVTS; both which, the smaller and greater (separated by a Valve to prohibit returne) are disposed in many labyrinthian gyres and winding reuolutions, as to free the superiour parts from offensive vapours, and to make the middle part capa-

ble of that, which in direct extent equals the Bearers length seven times, so to permit a more dilatorie search and detayning of whatsoeuer may be found profitable, preuenting also too crude digestion, too rauenous ingestion, too often and tedious egestion, in him that *eates to liue, and liues not to eate.* The strength of these pipes appear in that a thin skin of an Oxe gut, doth ordinarily hold out the Gold-beaters hammer many yeeres.

As for those grosser and more earthly & indigestible parts of our Aliment, the Liuer by the splenike branch

trans-

transferreth them to the *Serjeant of the scullery* the SPLENE (which on the left side, as the LIVER on the right, embraceth the STOMACK) a surly, fullen, melancholy mate of liuid darke countenance, euer looking with an enuious eye on the LIVERS superioritie; and may bee resembled to an angrie *Master of a Correction house*, which not attayning the highest *Burgomasters* office, doth not the lowest seruice in executing his feueritie on his tougher and stubborner charge: or, to hold our former simile, to a *Master of Reuels*, or *Lord of misse rule* (*Splen ridere facit*) which

which thus plaies his prizes.  
 The washing of this Kitchen, and conueyance of all wheyish and liquid superfluities in this second Concoction, is committed to the *Emulgent Scullions*, which sweep them downe to the *Grates*, that is, the *Kidneys*, which lye hidden in the abstrusest parts of the whole bodie (whence the *Light of Lights* is called the *Searcher of the harts and reynes*) and serue as *Streyners*, too often since, as the punishment of Mans sinne, stopped with *Grauell* and *Stones*, whence otherwise the *Ureters*, as two common *Sewers*, conuey the same to the

the *Sinke*, or greater Vault the *Bladder*, thence to be exonerated (as by sweate and menstruous Purgations, and otherwise in the third Cōcoction is performed by the other parts) from the Bodies communitie.

Here haue wee seene the Offices and Officers of Nutrition, this being common to these bodily Organs, that they are both the Roomes, Offices, and Vessels, and the Cookes, Officers, and Workmen, in this living house of Man, where the whole household furniture is animated, and the Shop it selfe is the Workman. There is the indiuiduall

\* See my Pilgrim. pag. 412.

indiuall person preserued. As for the Chamber of Generation ( whereby the kinde is continued, and a mortall generation by generation made immortall ) there is nothing to bee seene but *Secrets*, and therefore not to be seene: the irreuocable Law of the *Persians* \* shall shut vp this Dore vnto vs. These quickning Cels, and those quickned, the *Mesentery* and *Caule*, which inuolue and compasse round this whole *Court* with a *Wall* of liuing Earth; also that great Gate-house and curious Centre of the Body, the *Nauill*, (sometime the onely passage of life and nourishment,

ment, but now sealed with an  
euerlasting decre<sup>et</sup> of Nature)  
the Muscles and other parts,  
euen of this *Base Court* and  
LOWEST VENTER, would  
too long entertaine our ama-  
zed eyes. But if wee ascend  
from hence to the SECOND  
VENTER, wee shall ascend  
beyond amazement & grow  
stupid with wonder.

---

CHAP.



## CHAP. VI.

*The middle Court or Venter :  
The wonderfull structure and  
Oeconomie thereof : And the  
question, whether the Head  
or Heart bee seate of the  
Soules principalitie.*

**H**ow wonderfull are thy  
workes, O Lord ! in  
wisedome hast thou  
made them all. Here wee may  
first obserue (as if Nature  
would teach vs not to set our  
hearts too much on our bel-  
lies) the little commerce  
which is betwixt these two so  
neere neighbouring Courts  
or *Venters*, not one open gate,  
only

only a few secret passages for priuate intelligence; yea the *Gullet* it selfe is here in reputation of a Pedlar, not admitted to trucke or vnpacke by the way, permitted onely his high-way tract and passage. Neither doth the *Midriff* in our imaginarie ascent from the lower Court, suffer vs to passe hither, through her partition wall, otherwise then in a priuie watch and imaginarie view. So precious regard, so sure a gard doth Nature set to the H E A R T. I should almost disgrace this H E A R T to call it Lord Steward (it is his meanest office: but is it not commonly scene, that  
greatest

greatest offices are too great for dangerous Subjects, and wiser Princes drowne them in their owne soueraigntie. Certaine, the Heart is a great Prince in this *Microcosme*, and in question (as we shall soon see) of supreme soueraigntie. The L V N G S (which haue taken vp the next roome) may for their high power be entituled the Chamberlaine of this Royall household.

The first thing you encounter after your entrance, is the *Mediastinum*, diuiding and seuering this Court in two parts (the one for the Chamberlaines lodgings, the other for the Princes) both  
en-

enuironed on the vtter parts like the *Brasilian* Towns walled with Earth, fortified with thicke-set Trees through the compasse; or like a wall of a house, full of studs and timbers, curiously rough-cast without, within lined with Wainscot: Such doe the *Muscles*, *Pleura*, and *Ribs* seeme to the Beholder, together with the glandulous & membranous *Paps*, raised as two pleasant Mounts or Bulwarkes, which in Men serue for Fortification, in Women also for Founts and Conduits, as two Hillocks of this Land now flowing with Milke and Honey, sweetly by Natures selfe

E

at-

\* *Vt sapiens  
animal à corde  
alimoniam du-  
ceret, Lac. de  
Op. c. 12.  
a Pro. 5. 19.  
b Aug. de subst.  
diect. c. 1.*

attempered for their Infants  
\* necessities, for *ravishing*<sup>a</sup> *satis-  
fying delicacies to the Hus-  
band*, and may be termed the  
Forts and Turrets of<sup>b</sup> Loue,  
vpon which she mounts and  
expatiates her selfe, twixt  
which shee lyes in ambush,  
within which shee dwels and  
is enthronized.

Her *Throne* is the HEART,  
the Sunne of this *Microcosme*  
Fountayne of life and heat,  
and (in the Scripture phrase)  
of the *ἡγεμονικόν* or Principalitie  
of the SOVLE, the principall  
seate and residence. Thus  
the *Imaginations* are attributed  
to the HEART, and God<sup>c</sup>  
*saw every imagination of the  
thoughts*

c Gen. 6. 5.

thoughts of his heart; wee are  
 commanded to <sup>d</sup>love God with  
 all our heart, to <sup>e</sup>apply our heart  
 to vnderstanding, to <sup>f</sup>trust in  
 the Lord with all our heart; and  
 all the powers of the Soule  
 are included, in, <sup>g</sup>My Sonne,  
 give me thy heart; and accor-  
 dingly al the members of the  
 body receiue their direction  
 hence; <sup>h</sup>Out of the abundance  
 of the heart the mouth speaketh,  
 and euery other member is  
 actuated and moued to Ver-  
 tue or Vice: <sup>i</sup>Christ also dwels  
 in the heart by faith: and in  
 common vse of speech, they  
 which want either vnderstan-  
 ding or courage, are called  
 Vecordes, Socordes, Excor-  
 des,

d Deut. 6.5.

e Pro. 3.1.

f Pro. 3.5.

g Pro. 23.26.

h Luk. 6.45.

i Ephes. 3. 17.

i Pro.17.16.

k 1.King.3.12.

l 1.King.4.19.

m 1.Ioh.3.20.

n Plut.de Plac.

cap.4.

D.Laert.1.7.

Hip. de Corde.

Lucres.1.3.

des, The Foole hath none heart: on the contrary, Salomon<sup>h</sup> receiued a wise and vnderstanding heart, and his abundant wisdom is called largenesse of heart: If our heart condemne vs not, saith S. Iohn, vnderstanding the Conscience: Once, Vnderstanding, Will, Conscience, Memorie, Faith, Hope, Loue, Affections, and all internall good or bad things, effects or defects, are attributed to the HEART. The Stoikes also were of this<sup>n</sup> opinion. Hippocrates placed this highest degree of the Soule in the left ventricle of the HEART. So the Epicures, *Consilium quod*

nos

*nos Animum mentemq; vocamus, Idq; situm media regione in pectoris hæret. I omit Ausonius, Mens quæ cœlesti sensu rigat emeritum cor.*

On the other side, *Plato, Galen*, and the Physicians ascribe this principall residence to the BRAINE, and enshrine or consecrate it in that Temple of the HEAD; to which Reason and Sense seemes to encline, both because the Head is highest (& fittest seate therefore for the highest Facultie) & the shop of Sense, and is most oppressed with studie, as wee see in experience; and lastly, being hurt, as in phrensies, and fe-

\* Vide Lips.  
Phys. l. 3. c. 18.



o Eccl. 3. 14.

Hier. in Dan. 6. 2.

Dan. 3. 28.

uers with immoderate heate, or by some blow, stripe, or wound, the Memorie and all the Soules faculties are disordered. *He that made the heart, vnderstands this mysterie; and one dramme, one fillable of diuine testimonie is more to me then a world of Physicians and Philosophers. But euen there also I find, ° The Wisemans eyes are in his head, but the Foole walketh in darke-nesse* (Wisdom and Folly ascribed to the Head, and S<sup>r</sup>. Ieromes exposition, in *principali cordis*, seems too violent) *Nabuchodonosors dreames are called the visions of his head: & the word H E A D in Scrip-  
ture*

ture Dialect is taken for *Principall*, & therefore may seeme fittest seat of the Soules principallitie ; *The head of Syria is Damascus, and the head of Damascus is Rezin, the head of Ephraim Samaria, and the head of Samaria Remaliahs sonne.* The \* *ancient and honorable be is the head ; yea, Christ himselfe is vsually stiled (not the Heart, but) the H E A D of his Church ; the Woman was made out of the Side, not the Head, lest shee should either want loue, or arrogate wisdomie and rule : and Christs dissolving the ἡγεμονίαν or principallitie of Hell, within the now corrupted principallitie*

Es. 7. 8, 9.

\* Es. 9. 15.

Gen. 3. 15.

Hier. in Dan. 2.

Id. in Es. 1.

Tert. de Anima.

of the Soule, is said to break the Serpents head. S. Ierome relates that some, occasioned by that place in Ecclesiastes before-mentioned, placed τὸ ἡγμονικόν, Non in corde, sed iuxta Platonem, in cerebro. Himselfe acknowledgeth the head the principall member on those wordes: *The whole head is sick, the whole heart is heauy.* Tertullian ouer-flows after his wont, and brings it to the HEART, refuting the vanities of Heraclitus, which placed it without; of Moschion, through the whole body; of Plato, in the head; of Hippocrates, in the braine; of Hero-phylus, in the foundation of the

the braine; of *Erisistratus*, in the membranes; of *Strato*, in the browes; of *Epicurus*, in the whole brest; of *Empedocles*, in the circumcordiall bloud. He derides *Asclepiades* his argument of Goats bleating after their hearts were out, and Flies mouing after their heads are off; and censures them without Heart & Braine, which iudge of the disposition of Mans soule, by the condition of Beasts. Learned, Reuerend *Tertullian*, bee not too hastie; for euen of Men wee haue read the like. So *Acofta* reports of one of the *Indian* humane inhumane sacrifices, who when his heart

was

*Acoft. Nat. &  
Mor. Hist. l. 5.  
c. 24. See my  
Pilgr. l. 3. c. 11.*

Gal. L. 2. de H.  
& Plat. Pl. 5. 4.

was pulled out, and hee throwne downe the staires, said at the bottome to certaine *Spaniards* standing by; *Knights* (or *Souldiors*) *they have slaine me.* *Galen* relates the like of sacrificed Beasts, braying or crying out in like case.

Lat. de Opif.  
D. 6. 16.

I am an vnworthie Mediator in so difficult a Controuersie. I will say of these Opinions (which I may terme *Tenants in Capite*) with *Latantius*, *Aut non multum, aut fortasse non errant*; they erre little, or perhaps not at all. For the Mind seemes seated in the highest part, the **HEAD**, as God in the Heauens; but  
when

when it is in some Meditation, or deeper thoughts, to retire into the Brest, and as it were to goe aside into some secret Closet, or darker Studie, that it might bring forth Counsaile as out of a hidden Treasurie : and this causeth vs, when wee are in thoughtfull contemplation, neither to heare nor see the objects of the Eyes and Eares before vs. Thus that eloquent Arbitrator. The H E A D evidently is seat of the *Sense, Phantasie, Memorie*; the H E A R T, of the *Affections* : this appeares, by the sudden and naturall motions of the Hand to the H E A R T in Prayer and Devotions;

uotions; to the HEAD, in studie, in inuention, disposition, and searching the Records of Memorie. The *Vnderstanding* and *Will* are higher then we can well reach vnto: But in our busiest and most serious Speculations, both are busied; yet so, as to me (pardon this bold interposition) the *Braine* seemes to examine, trauerse and sentence, as both Lawyer and Iudge, in the Court; or as the Councell of State, to order; or as the Body of Parliament, to consult, and enact; the HEART adding the Royall Assent, establishing as Law, and enioyning Execution, as it

it were by publike proclamation, sent by the swift Posts, the *Passions*, thorow the whole Microcosme. And as in the *spirituall Man*, Regeneration and all other *spirituall* gifts are so named and attributed to the SPIRIT, because that third Person from the Father and the Sonne, immediately by himselfe conferreth those Graces; and though it be the same Lord and the same God which worketh all in all, yet all these things are ascribed to the Spirit, which diuideth to euery man seuerally as he will; these no lesse being the gifts of the Father, which by the Sonne; and of the Sonne, which

1. Cor. 12. 3, 6,  
11.



which from the Father, by the Spirit, communicates them: so in regard of this *immediate execution* by the *Passions*, which reside in the HEART, and are her winged *Messengers* to all the Members; and the *Acts* of the Soule, though enacted in the HEAD, are not acted and seene, till such execution; therefore the Scripture vsually applies all to the HEART. I will not enforce your subscription, but should gladly heare a better resolution.

But leauing thornie questions, let vs take view of the HEART, which is euer moving, like a heauenly Sphere;  
neuer

never remoued, lying, as the Poets tell of *Phæbus* in *Thetis* Lappe, in the watrie *Pericardium*, which is the *Prinie Lodging* of this great Prince; where also hee hath his vitall Liquor to refresh him. His *Forme* is *Pyramoeides*, a flatter globous Pyramis; an euidence of his imperfect perfection, which it seemes to seeke and can only find in that *Trinitie* and *Unitie*; which this globous *Triangle*, in a mortall immortall figure represents. That Goodnesse consisteth not in Greatnesse, *Humilitie* may learne from the *HEARTS quantitie*; the most couragious and heartie *HEART* being

ing least, and greatest in the most pusillanimous. The substance (*Humilitie* is still at her Lesson) is not of more solid Sinewes, Cartilages, or Bones, but a fleshie *Parenchyma*, with two hollow *Ventricles*; the one receiuing bloud from the *Caua*; hence partly conueyed by the *Vena arteriosa* to the *Lungs*, which gratefully recompense this their nourishment in the other part, closely by inuisible passages transmitted to the *left Ventricle*, communicating cooler ayre for the generation of the *vitall spirits*. These, as the Chariots of Life, by that faire High-way, the *Great Arterie*,

*Arterie*, infinitely ramified, as into lesse passages, are sent thorow the whole Bodie, being first purified from fuliginousnesse by the *Arteria Pemonosa*. And what doth this *Substance* teach vs, but that we are *Flesh*, weaker flesh? What these hollow *Ventricles*, but our vacuitie and vanitie? Yet is this (by diuine grace perfected in weakenesse) not onely the Shop and Store-house of *vittall Spirits*, but a *Temple* for that *Diuine*, whence alone come Strength, Life, and all things.

But by this time wearied and ouer-heat in this *Furnace*, let vs coole and refresh

F

our

our selues with the gentle breath of those *naturall Bel-  
lowes*, the spongie hoofe-for-  
med LVNGS, which euer  
blow, not to kindle, but to  
coole this fire. And as other  
Houses haue their Wine-cel-  
lars, and Hot-houses, so this  
here is (a necessarie Office,  
though seeming meane) the  
Wind-Cellar, or cooling-  
Roome. The LVNGS, in  
this Palace are also (a high  
Dignitie) the *Chamber of Pre-  
sence*; as the space betwixt the  
diuision of the *Mediastinum*  
may be termed, the *Priuie  
Chamber*; the *Pericardium*, the  
*Bed-chamber*; the *Wind-pipe*,  
the *Great Chamber*, of longer  
forme,

forme, with so many *Gristles*, as it were an *armed guard*, to secure the passages ; and the *Mouth* is the *Hall*, as we shall after more fully manifest. But wee should wearie you too much , in examining that Store-house of vitall bloud, the *L V N G S* (whereof the *Liu*er is the Worke-house, but most store is here reserued) and that Canale of Breath, and Instrument of Musike, the Organ of Speech, Voice, and Song, the *Wind-pipe*, with other parts in this Region or Court of the Brest : Let vs now ascend that stately *staire-case*, the *N E C K E*, vnto the third Venter, whereof wee

F 2            haue

haue comparatiuely discour-  
sed alreadie, the *Head*.

### CHAP. VII.

*The Tower, or highest Venter  
and Court, the Head, de-  
scribed.*



His part (our quarrell  
saued, as before, be-  
twixt the *Heart* and  
it) is the neereſt to Heauen,  
in ſituation, reſemblance,  
rule, and influence; the loſtie  
*Tower*, and ſtateliſt reſidence  
of the Soule, not ſeated in a  
darke obſcure melancholike  
Roome, as the *Heart*, but in  
open

open light & cheerefulnesse. The H E A D is an *Epitome* of this Epitome, a *Microcosme* of this Microcosme, an *Abridgement* of the greater and lesser World ; a *Castle* annexed to this Palace, the *Capitol* of this Citie, the *Senate-house* of this State, the *Heauen* of this little Vniuerse. This *Orbe* hath not fewer Orbes to enelope it, then the Celestiall are by Astronomers numbred : besides, those five Walls and Enclosures of the whole Bodie ; hauing also peculiar, the *Pericranium*, *Periostium*, two *Meninges*, and the *Skull* ; not mentioning that woody Forrest of Haire, which couers



one Hemisphere of this little World. The FACE is most eminent, and deserues first discourse. That the HEAD is not perfectly Sphericall, is no stranger, then that the Moone and Elementarie Globes haue their difformities and inequalities; neither is a perfect Sphere so accommodated for growth, for vse.

\* The Fore-head.

In the FACE, \* the third part is the *Forehead*, as it were the *Battlement* of that *Tower*, at least the *Frontispice* of the House, liuely representing the *Passions* of the HEART; which ordinarily wait and attend there, as on the Prince, in his priuie Lodging, and oftentimes,

times, for recreation, come hither to looke abroad and take the aire. This shewes the differing constitution of Man, and other creatures; some of which, are here strongliest furnished with weapons for offence and defence; whereas, in Man, Shamefastnesse doth no where leaue so deepe impression, or depaint it selfe more expressely to the view, then in the *Front*: therefore designed to the *Crosse* by the Primitiue Christians, in token of their glorying in that, which blaspheming Ethnikes reputed & imputed to shame. *Shamefastnesse*, the daughter of *Feare* (that feare of God,

\* Perijt cui  
perijt pudor;  
Ne colorem re-  
tinet boni viri,  
bona ſpei.

*which is the beginning of Wiſe-  
dome*) is our beſt weapon and  
fortification; \* the tincture  
of Vertue, the Beautie of the  
Face, the iewell of the Heart,  
the teſtimonie of Hope and  
Towardneſſe, the compani-  
on of Continence, the Mai-  
den-mother of Modeſtie, the  
conqueror of Vice, the firſt-  
fruits of Grace, the ornament  
of Nature, the ſigne of an ho-  
neſt Mans habitation; dwells  
in the *Forehead*, and hath  
made vs (in loue with her  
louely *Bluſh*) to dwell there  
too.

The moſt prominent parts  
of the *Forehead* (like the  
*Pent-houſes*, or goodly *Arches*,  
ouer

ouer the Windowes ) are the  
Browes, as two louely Bowes,  
whence the Eyes shoot their  
piercing rayes ; and lying  
there in the shaddow or co-  
uert, receiue and entertaine  
in their lightsome lostie  
Watch-towers, the delightfome  
pleasures of Natures first-  
borne, the Light. The Browes  
are as two Canopies, or Clothes  
of Estate, vnder which, the  
Queene of Senses, the Sight, sits  
in the richest part of this Pa-  
lace (nor could Salomon frame  
him such a Throne) the Eyes,  
which therefore are exalted  
so high, that they might be  
the fittest placed for intelli-  
gence : and therefore are all  
the

the Senses eleuated, & keepe their perpetuall and sole residence (the Touch excepted, which with the rest hath her originall) in the BRAINE.

And now are we come to that part which (in common opinion) makes Man a Man, and puts in his possession Heauen, Earth, all things, all that Patrimonie which his bountifull Father gaue him; the seate of the *Animall Spirits* and *Rationall Intellect*, which makes him Lord of other Creatures, I mean the BRAIN, *Great Emperour of this little Globe, and Generall of the Animall forces.* And, O that I had Braine inough for this brain-  
bu-

businesse! Man hath far more Braine, proportionably then any other Creature, and Men also more then Women, as more fitted to intellectuall working; to which likewise helps the posture in a convenient distance from the HEART, which in Man, of all creatures, is hottest (the cause, as some thinke, of his erect stature) and therefore hath need, as it were, of a counterballance, not to refrigerate the Heart, but, *vt sit momentum in contrarium*; Nature hath opposed the one to the other, that Man may bee stablished in a meane, and not oppressed with extremes. Hence is it that

*Arist. de part.  
An. 2. 6. 7.*

*lib. 2. de W.  
lib. 2. de  
lib. 2. de  
lib. 2. de  
lib. 2. de*

\* Wood-cocks  
long-billed  
Birds, Vipers  
&c. also Fishes  
&c.

that for the most part, colder Creatures as they haue little heate and lesse wit, so haue least *Braines*, some of them \*scarcely twice so bigge as the *Eye*. The cold BRAINE is in this respect also a coole *sleeping roome*; and by his remotenesse, is freed from fuliginous and hot vapours, which would either cloud & ouer-lade the Phantasie with dulnesse, or with their hot nimblenesse make the wits (as in phrensies and sicknes) run too fast for the tongue.

Maruellous it is to see, how the strong parts of the *Skull*, not onely diuide themselues in *Sutures*, but in their entirest

rest wholenesse giue way to the Veines of the *Meninges*, receiuing from thence (as hardy able-bodied Souldiers from a wiser feeble-bodied Captaine) deeper delineations & impressions. And that wee may learne how weake, how vaine a thing Man is, his strongest parts are weaknes, the Armes, the Legs, and all the bones in the Bodie are seruile; the *Belly* hath not one bone, neither in the officine of Nourishment, nor the closet of Generation; that noble Fountaine of *Bloud*, the nobler Fountain of *Breath*, that noblest of *Life*, & this (where wee now are) noblest Well-spring



spring of Sense and Motion, and seate of Reason, are (how much more excellent in vse, so much more) feeble in constitution : yea, the HEART hath two *Ventricles*, the Braine foure, as the best Work-houses and Store-houses of Humane Nature ; and yet very vacuities, I had almost said vanities : as if the emptiest roomes were best furnished, or as if Mans strength consisted in him, whose *strength is made perfect in weaknesse* ; and *where wee are weake, there by another strength, by anothers strength, we are strong*. This is the substance of the Braine, not so much as flesh, only not putre-

putrefaction; the Spirits are inuisible; the Soule immateriall; where the meaner parts are solid and of grosser substance, euen as in the greater World, the Earth is most palpable and stable; the other parts how much more excellent; so much more retyred from all the Senses, but (that which is most spirituall) the Sight; and the Angelicall Spirits, & He that in the simplicity of his nature is most properly and truly a Spirit (*and will be worshipped in Spirit and Truth*) are wholly withdrawn from all sensible apprehension.

Ioh. 4.

This whiter, softer, moy-  
ster

\* D.Har.

ster substance (which some  
 \* thinke in one new dead, shineth in the darke, as a kinde of heauen within vs) those inner Ventricles, the outward gyres, anfractuons, serpentine windings; the seuerall diuisions into *Cerebellum* & *Cerebrum*, this also diuided by the *Falx*, with other particles too curious, or rather too tedious for our purpose, I willingly omit, together with that *Lactea via*, the *Medulla*, and the *Nerves*, the Conduits of Sense and Motion (whereof seuen paires are numbred in the Braine, and thirtie proceeding from the *Spinalis Medulla*.) These can I not follow  
 in

in their stuidious perambulations through all this *Microcosme*, lest I lose my Reader with my selfe. Yet let vs not bee so brainelesse, as in this store-house of *Memorie* to forget the proportions of *Architecture* in this *Towre* and *Capitoll*, the *Head*. The *Skull* is as an impregnable *Wall* (many others there are, but this is the strongest) the *Common Sense* is the *Custome-house*, the *Phantasie* the *Mint*, the *Memorie* the *Treasurie* and *Armorie* (\* diuided these are in the *Braine*, as by *Galens* examples appeare, but how and where we know not; whether by the *Former*, *Middle*, & *hinder* parts

G

of

\* S. W. Pad.

\* *Lenior plumā  
est gratia,  
Plumbeas iros  
gerunt*, Plant.

of the BRAINE, which is the common opinion, wee haue not Braine to discern) the *Memorie* also is a sure Prison for such as REASON hath committed to Ward (the cause that *Memorie* longest and easiest detaines \* *injuries*, *Scribunt in marmore laesi*) or hath not yet leisure to heare, and the Office of Records is kept in this part of the Towre of Man; here is the outward Court also, or place of attendance, where all such waite as haue busines at REASONS Conncell Table (alway set and held in the BRAINE) or the Tribunal of Conscience: the Ventricks are the Shops and worke-

worke-houses of the *Animall Spirits*; the intrenched labyrinthian *Windings* are as so many *Towre-ditches*, both for passage of bloud and other purposes: The outward *Senses* in their *Sensories*, are the *Warders* in their *Watch-house* without the *Towre*. These are in number five, *Sight*, *Hearing*, *Sent*, *Taste*, *Touch*; which may bee called the *Cinque Ports* of this Region, the *Scouts*, *Factors*, *Purveyors*, *Intelligencers* of the *SOVLE*, and as it were the five fingers of her hand, whereby shee attacheth and apprehendeth all things; all deriued from the *Animall Spi-*

*rits* their Fountayne, the  
BRAINE as Cisterne, the  
Nerues as Pipes to the *Sensu-*  
*ries*, as their Cocks & Promp-  
tuaries.

### CHAP. VIII.

*The Lights of this Palace, or a  
view of the Eyes.*

**T**He first of these are  
the EYES; first, in  
height of place, as  
two Beacons, most eminent  
to see and to bee seene: first,  
in their obiect, which is the  
first fruits of Creatures, the  
*first dayes worke*\*, the Light;  
first,

\* Gen. 1. 3.

first, in expressing the conceits & passions of the mind, as the two seeing Glasses of the Soule: first, in beautie, as the two Banketting-houses in this Capitoll, the *two great & goodly Lights of this heauen*, themselves being as two other smaller Heauens and Orbes in our Earth: first, in extent, receiuing the most distant obiects, the huge huge Heauen, & all those vast Globes of Light into their owne little little Heauens & Globes, whereas other Senses reach not farre: first, in spirituall force, in a moment apprehending the furthest distance: first, in most things

G 3      which



\* 1.Sam.9.9.

a Ezek. 1. &  
Reuel.4.8.

b Psal.94.9.

c Matt 5.29.

which *Sense* accounts first, whence also all *Senses inward and outward* are called by the name of *Seeing*: Yea, the vnderstanding it selfe is so called; not that of Nature alone, but Prophets for their Reuelations are called \* *Seers*; the Seraphims <sup>a</sup> are full of eyes; God himselfe *is napp' ip'ca x' napp' izaxel*, is called, *totus Oculus*, <sup>b</sup> *He that made the eye, shall not he see?* the Will also and the Affections most desired objects, are called *Ocelli*; to like or dislike is termed *Susplicere*, *despicere*, and the like; yea this is the *plucking out of the <sup>c</sup> right eye*, to denie our selues the neereft and deereft of affecti-  
ons,

ons (offending : lastly, this is the difference of imperfect grace and perfect glorie, that here wee <sup>d</sup> walke by faith and not by sight; there we shall see <sup>e</sup> face to face, wee <sup>f</sup> shall see him as he is.

Nature therefore (I alway intend by this name, the wise disposition & order of God, who is *Natura Naturans* in his Creatures) hath most beautified this Organ in the forme, and not least fortified it in the situation. The *E y e* for this cause, like a <sup>g</sup> closed Well, (and even our word *Eye* signifies water, and the *Eye* is of watery constitution, as the same Hebrew word signifi-

G 4 eth

d 2. Cor. 5. 7.

c 1. Cor. 13. 12.  
f 1. Ioh. 3. 2.

g Fons signatus, Cant. 4. 12.

h LaR. ut mun-  
nitiores essent,  
occultuit, unde  
oculos dictos esse  
Parroni placet.

i LaR. de Op.  
cap. 10.

eth an Eye and a Well) in-  
compassed<sup>h</sup> with fortifications  
of bones round about; with  
bollow trenches also the better  
to secure it; couered with ten-  
der inoffensiuē Lids (as the  
valves or two-leafed doores of  
these Windows, called Pal-  
pebrae à palpitando) which with  
the ouer-hanging Browes are  
set with Haires, to bee the  
more sensible Watch-men of  
this watchfull Sense. How cu-  
riously are these Windows  
glased with the Horny tunicle,  
which is hard, thicke, transpa-  
rent, extent, and therefore  
called Cornea, because it is as  
a Lanthorne to the EYE be-  
fore, shady & darke behind.

Io.

I omit the *Tunicle*, called *Conjunctiva*, or *Adnata*, being the same Coat with the inner *Palpebra*, which alone hath (and that a most quicke) sense in the Eye; the *Uvea*, which enlargeth or closeth it selfe more or lesse; the *Retina*, and the rest: nor will I speake of the sixe, or (as others, and in other creatures) seven *Muscles*; the *ChrySTALLINE*, *Glasie*, and *Waterie Humors*; the *Optike* and moving *Nerves*; the round *Forme*, as fittest both for motion and safeguard; with other these curious *Window-workes*.

But wee cannot so passe the Centre of the \* *EYE*, which  
wee

\* D. HARN.

wee call *Pupilla*, *quasi* *Puppa*, the babie in the Eye, the *Sight*; this being little, is seene to see better, and greater (as in Owles, Hares, and other creatures) to see the lesse; blacke of colour, not in it selfe, but because it is as it were *steeled* behind, like a Looking-Glasse, for better reflection. This is indeed the *Eye of the Eye*; and as that is the Iewell of the Face, so this is the preciouslest Gemme in that Iewell. This Centre is enuironed with a Circle, called *Iris*, of many colours in Man onely, as the *painted Glasse* in this *Window*, for the goodlier ornament. And where-

whereas other creatures are  
distracted in their Sight, and  
therefore haue (manie of  
them) their eyes on the sides  
of their heads, as seeing but  
for the bodie; Man is made  
(to teach him Wisdome, yea,  
Religion, and to serue one  
Master with a single Eye) to see  
with both Eyes at once.

Mat. 6. 22, 24.

CHAP. IX.

The superadmirable feature and  
use of the Eares.



But I am afraid, whiles  
wee are surueying  
these Windows, some

Eu

\* Act. 10. 9.

*Eutychus* will close his eyes with sleepe, and fall \* from this Loft, to the death of his patience. *Cynthus aurem vellit*, My Meditation playes the Song-master, and pulls me by the EARE; which wants not her preeminences, euen about the EYE it selfe. The Eye belongs to Man as a liuing creature; this, as a reasonable: neither can wee communicate the conceits of Reason to others, or receiue them from others, but by the EARE. This is therefore called the *Sense of Discipline*, and the *Learning Sense*. Man is a learned Man by his EARE; Man is a religious and holy Man from

from hence: For the EYE  
vsually is an impediment (I  
meane, in this our present  
corruption) *vbi vides non est  
fides*: but \* Faith (without  
which, all is sinne, and it is im-  
possible to please God) comes by  
hearing; and Christ, which  
dwells \* in the heart by faith,  
enters at the EARE. Moses  
begins the Law with, \* *Heare,*  
*Israel*; God promulgates the  
Gospell with, \* *This is my be-*  
*loued Sonne, heare him.* Euen  
of morall honestie, Plutarch  
testifieth, *Tyrociniū rectē vi-*  
*uendi est rectē audire*; A good  
life begins at a good EARE,  
which, with a bad EYE, is  
vsually corrupted. The EYE  
seeth

\* Rom.10.17.  
\* 14.23.

\* Eph.3.17.

\* Deut.5.1.

\* Mat.17.5.

Plut. de aud.



feeth onely things present ;  
the E A R E, by Tradition of  
Fathers to their children, re-  
ceiues the wisedome of our  
Fore-fathers, and of those that  
are furthest remote both in  
time and place from vs : and  
by Speech, and Writing ( a  
visible Speech ) the Learning  
of the World is continued,  
from the first Man to the last;  
and this short age of Man is  
by the E A R E, in manner,  
made immortall.

Thus *Ratio* and *Oratio* (our  
priuiledges aboue Beasts )  
*Faith*, Christian and Ciuill  
*Vertue*, all *Arts* Liberall and  
Diuine (whereby Men excell  
Men ) are the fruits of the  
E A R E.

E A R E. *Auris* is therefore called \* *ab hauriendis vocibus*; because we can neither at all speake to Man, nor know what to speake to God, till the *Eare* hath learned vs: as appeares in those which are borne deafe, therefore dumbe; and those Children which \* *Psammetychus*, the King of Egypt of old, and *Melabdim Echebar*, the Great Mogoll in our dayes, caused to bee brought vp without hearing, in a curiositie of Learning, what Nation was ancientest (the care of the former) or what Religion (as did the latter) by the Language that these should speake: But neither

\* *Last. de Opif.*  
c.8.

\* *Herod. lib. 2.*  
See my Pilgr.  
l. 1. c. 8.

\* Iam. I. 19.

ther could the first learne any other voice then that of the Goat, their Nurse; nor these any at all, educated in stricter silence. Such is the necessitie and vse of this Sense, that God hath giuen vs two *Eares* and but one *Tongue*, naturally to infuse and enforce that E-uangelicall Precept, \* *Be swift to heare, and slow to speake*: this being therefore lower placed then the *EARE*, and double closed, whereas the *Eares* are both open, and seated aloft, in the same circle with the *Eyes*. The *Eares* also are both equall, and haue two outward Orifles (which Fowles and Fishes want) and those not so moue-

moueable as in Beasts, of hollow forme (fit to receiue) and of gristly substance (neither hard as Bone, to giue harsh entertainment, nor soft as Flesh, to receiue too sinking impression.)

This historie of Nature is a mysterie of Morall Learning; that as the thing is easie, so *we be easie* to heare others; that we be *indifferent bearers*, not hearing too much on one side (the *right EARE* is not as the *right Hand*, stronger then the left) but reserue one Eare alway for the absent or accused partie; that (as the *EARE* is higher then the *TONGUE*) we account  
H it

it a greater *dignitie*, to heare the wisdom of others, then to vent our owne; that wee be not *like Beasts*, to wagge our *Eares* at euery Flie, or flying sound of Doctrine; nor like stupid *Fishes*, suffer the wisdom of the wise to passe by vnheard; lastly, that we be not all *Bone*, obdurate and inexorable, nor yet too tender, *carnall*, flexible hearers.

Now for the accurate Fabrike of this Sensorie, I must blame my too vnfaithfull EARE, that so lately heard that worthie, wittie, learned, industrious Physician, Doctor *Haruey*, reading vnto  
Curi-

Curiositie of this Subiect, and from such a Feast can bring you little; and if I could, this place would not permit. How was my soule rauished with admiration, to see this Inlett and bodily Entry so exactly wrought, as hee then, both to the *Eare* and *Eye*, deliuered? The passage audiorie being aufractuous, lest the *Tympanum* should by directer incursions be endangered; with excrements there, to intangle Fleas, and bitterly distastfull to Earewigs and other noy-some creatures; the *Tympanum* so like a Drumme, in the hole, the Strings, and Bra-cing; the admirable Ham-

H 2                      mer,

mer, Anuill, Stirrup, annexed, where the *Tympanum* moues the Hammer, this the Anuill, that the *Stapes*, which opens and shuts the hole by his motion; and that more to one sound then another, as in the Ewe to her owne Lambs bleating: the smoothnesse, the other Concauities within, two *Fenestellæ*, three *Cuniculi*; the infinite *Meanders* and *Labyrinthian Mazes*, *Concha*, *Cochlea*, *Pateus*, all of them so curiously wrought and framed, that no Mountaines, Valleyes, Vaults, Ri- uers, Wells, no Musickall Instruments, are so fitted for Sounds and Ecchoes, for  
Noyfes

Noyſes and Voices, in the World, as this of the EARE in the Bodie: ſo furniſhed for receiuing, ſtopping, detaining, perfecting Sounds, that a Man may caſily loſe his Eyes, his Wits, in this Labyrinth of the EARES; where in Nature hath ſeemed to ſhew her worke the more curious, to prohibite all prophane (all vainer, idler) ſearch into ſuch Myſteries. As for the *Auditorie Nerue*, the paſſage from the *Mouth* to the EARE (ſeruing to purge *Fleame*, to vent out internall *aire*, to giue entrie to externall, and for the Sound to paſſe from the *Mouth* to the



*Tympanum*, the principall organ of Hearing) and for other parts of this *Gunne-roome* and house of *Ordnance* in this *Towre*; this *Bell-roome*, where the *Alar-me-Bell* hangs in this *Castle*; this *Musike-Schoole* in this *Citic*; *Organs* in this *Temple*; and all Instruments of *Harmonie* in this *House*; I forbear further to trouble you.

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CHAP.

CHAP. X.

*The Naturall Miracles obserued  
in the Nose, Mouth, Tongue,  
and other parts.*

**T**hinke you are wea-  
ried of this priuie  
Search, and there-  
fore I will now lead you a-  
broad, to take view of the Fa-  
ces Promontorie, the third  
and most eminent sensorie  
Member, the *Nose*, where-  
by the *Braine* distilleth and  
droppes out her superfluities,  
receiueth refreshing aire, and  
the *scent* of things meet to be  
embraced or auoided. There-  
fore is it lifted vp, for fit per-  
forming

forming of these offices, and for better securitie to the *Eyes and whole Face*; and may be resembled to a *Mount* in the midst of a *Garden*, or a *Roofe* of Lead, well battelled on the house top, yeelding both *Walkes* for fresh ayre, a *Garden* for delicacie, passage and conueyance for *Raines*; comely *Ornament*, and sure defence to the whole *Building*.

Next are the *CHEEKES*, as curious *Fret-workes* and *Emplaister*; to which, some adde *Diabolicall Dawbings* and *Iezabelicall emplaisterings* of their owne.

And how goodly is that  
Gate.

*Gate-house* to the whole *Fabrike*, the *MOUTH*? without which the *Beard* on the *Cheekes* is as *Groues* and *Walkes* of pleasure, for strangers eyes to expatiate themselves in, and that longer on the *Chinne*, as taller *Trees* to grace this *Vicer Court*, and a naturall *Porch* or *Arbour* before the *Court Gates*, which *Women* therefore want, as a *Creature* made for a *Housewife*, and to keepe within doores. How admirable are those *Scarlet two-leaved dores*, how easily open and shut, how melting in their sweet touches, how louely *Twinnes* kissing each other, how vsfull in  
Speech,

*Speech*, how euer in their *diminutiue forme* (which in *Beasts*, *Fishes*, *Fowles*, are farre farre wider) reading a *Lecture of Temperance* to their owner.

Being past these first *Gards* and *Gates of Earth mingled with Bloud*, yee passe a deepe moist *Trench* to a high *Wall* of *Stone*, couered below with sanguine *Clay* (the *Gummes*) where many wonders meete together: that this *Wall* is all *Gate*, & opens quite through with ease and swiftnesse; that this opening is not *side-ways* as in other buildings, but downewards; that the fore-part of this *Wall* is a sharpe cut-

cutting *Port-cullis*; and that the *Porters, Warders, Gate, Wall, Port-cullis* are all one, nor speake we word, nor eate we bit without the vse of all, and those former *Purple Valves* also.

When you are entred, yee see a *Hall* spacious enough for vse, Specious for beautie, the *Roofe* whereof is an arch-ed Vault of liuely Architecture: the goodly frame, with the *Benches* round about this *Hall*, the *Almonds, Passages*, vpwards and downwards, the perpetuall springing *Moisture*, the manifold *Cartilages*, with other names wearisom to the Reader, I willingly passe o-  
uer

uer to take view of the  
TONGVE, *Marshall* of this  
(nay of euery) *Hall*, continu-  
ally attyred, like a great Offi-  
cer, in his Violets and Scar-  
lets. But what Tongue can  
vtter the excellencies of the  
TONGVE? As principall  
*Sewer* he orders the meats in-  
to this *Hall*; as chiefe *Caruer*  
hee disposeth them in the  
*Hall*, rolling & turning them  
to this or that side; as *Con-  
troller* hee expels whatsoeuer  
hurtfull things therewith en-  
tring; as *Cup-bearer* hee still  
bringeth natue liquor to  
moisten them; as HIGH  
TASTER (which is his pe-  
culiar) hee examineth and  
iudgeth

iudgeth them; and lastly, as the lowest *Groome*, hee clen-  
seth the whole roome with  
the Walls and Benches, ha-  
uing before (as a charitable  
*Almoner*) disbursed the bro-  
ken meates to the hungrie  
*Begger* (the importunate *Gul-  
let*) and filled his *Bagge* (the  
*Stomacke*) therewith.

But all this the tongues of  
Beasts performe. The tongue  
is not called the *glorie of the  
Man* for this, as if wee should  
glory in eating, drinking, and  
filling a neuer-filled belly;  
but as Man (as yee haue  
heard) most excells beasts by  
reason of his reasonable soule  
and bodily speech, this last is  
by

Psal. 57. 8.



by this member principally performed; yea, hereby one Man excells another Man, in the elegance and eloquence of the Tongue; hereby *Moses* to *Aaron*, one Man is another Mans God. Many are indeed those *speech-tooles*, the Sides, Brefts, Larinx, Or *Hyoides*, Wind-pipe, Palate, Teeth, and in manner all whatsoeuer from the *Lungs* to the *Lips* inclusiuely (the more maruellous is the readinesse of Man in doing that so easily, so suddenly, wherein so many instruments are at once set on worke) but the chief of these is the TONGVE: whereto Nature hath giuen  
her

her naturall Rules, aswell as  
abilitie of speech. For where-  
as our EARES, EYES, NO-  
STRILS are double, doth  
not one TONGVE, so many  
wayes employed, & so close-  
ly walled and guarded, na-  
turally insinuate a sparenesse  
in speech & dyet? Or should  
we speake stones, which haue  
a TONGVE so tenderly, of  
fleshy substance, without any  
bone therein, composed? Or  
should wild fire and hell-fire  
come out of that instrument,  
that dwels in continuall moi-  
sture? Or should we enforce  
such great swelling words of  
vanitie (*ampullas* and *sesqui-  
pedalia verba*) to proceede  
from

from so little a member? Or such doubling lying equiuocations, from that which is so vniforme, and that be disioyned so farre from vnderstanding sometimes; sometimes from what should bee, what is our will & affection, which is placed in the midst betwixt the BRAINE & HEART? But these and other like are the issues of sinne, which God made not; which when he made the TONGVE, by the very frame thereof hee forbade, and still forbids for euer; lest the Tongue that  
*\* fareth deliciously every day,*  
*and <sup>a</sup> speaketh proud things*  
*(with our Tongues will wee preuaile,*

<sup>\*</sup> Luk. 16. 19.

<sup>a</sup> Psal. 15. 3, 4.

uaile, our Lips are our owne, who  
is Lord ouer vs ? ) become as  
that of *Diuies*, tormented in  
hellish flames without one  
drop of water to coole them.

Wee haue but sented the  
*Sent*, but tasted the *Taste*, nor  
dare we touch the *Touch*, lest  
it distract vs with it selfe in a  
new peregrination, quite  
through this *Microcosme*, lea-  
ding vs from the Brain (from  
Braine and iudgement) and  
from the Head (the scope of  
our intents) to too much sen-  
sualitie, too long a discourse  
of the Senses. Nor may wee  
meddle with the *Membranes*,  
instruments of the Touch, in  
number numberlesse, nor  
I the

the more innumerable *Fibres*, nor the *Flesh* diuerfified in diuers kinds, nor the *Muscles*, instruments of motion (whereof aboue foure hundred are knowne) O miracle ! (for how can it else be cōceiued?) that so suddenly the bodily motion of the hād or tongue is performed, wherein concurre the successiue actions of the externall, the common Sense, the Phantasie, the Reason, the Will, Affections, and thereupon the concourse of so many Veines, Sinowes, Arteries, Muscles, Bones, Tendons, &c. all executed in a moment ! that hence the opinions of the *Gyantly rolling*  
of

of the Earth, from an impossibility of such swiftnesse in the Starres, being vniforme and simple in substance and motion, may with this no lesse wonder in this little World bee answered. What should I adde the innumerable Veines, Arteries, Nerves, the Bones, the Pillars & Timbers of this building that hold it vpright, and no lesse helpe it to moue, bow, and bend, so many in number, that the Hand from the Shoulder numbers two and fortie, and the Foot about the same proportion? What should I speak of other *similar* or *dissimilar* parts? seeing wee teach not

ANATOMIE (of the skilful, wherein we craue pardon for this boldnesse) but herein contemplate the excellency of Man in his Bodily structure; the substance whereof and faculties continue still, though the *Image of God* (and therefore the excellency of Man) therein bee false in his Fall.

CHAP.

CHAP. XI.

*The height of created wonders,  
Mans SOVLE created after  
Gods Image; the same compa-  
red and preferred to the Body,  
to all Bodies.*

**I**F the Body bee so  
fearefully and wonder-  
fully made, what may  
we say, what may we not say  
of the SOVLE, for whom it  
was made? the Quickner &  
Mouer of this Engine, Inha-  
bitant of this House, Life of  
this Earth, light of this Orbe,  
and (may it be soberly con-  
strued) a little God in this  
little World? The SOVLE &  
not the Body is the Man;



\* Cic. Som. Scip.

a Lact. de Op.  
D. c. 20.

b Gen. 2. 7.

c Heb. 12. 9.

d Zac. 12. 1.

*Mens* \* cuiusq, is est quisq, non ea figura que digito monstrari potest. Corpusculum hoc quo induti sumus (saith<sup>a</sup> Lactantius) hominis receptaculum est, ipse homo latet intra hoc quod videtur: Man dwels within this bodily receptacle. This *SOVLE* is not an inuisible particle of indiuisible Deity, but the immediate work of diuine power, who in the first Mans face<sup>b</sup> breathed this breath of Life, and still continueth the<sup>c</sup> Father of Spirits, which creating infuseth, and infusing createth the *SOVLE* in humane Generation through all Generations, and<sup>d</sup> formeth the Spirit of Man within him, corruptible

ruptible Elements being vn-  
able to yeeld an incorrupti-  
ble substance; or generation,  
to procreate incorruption :  
which also in that fatall di-  
uorce and dissolution, when  
the Body <sup>e</sup> *returnes to the earth*  
*whence it came, ascends to God*  
*that gaue it.* God the efficient,  
framed it, not of Earth, of E-  
lements, of Heauenly, of any  
Matter, but to shew his infi-  
nite power, made his greatest  
workes, this greatest worke,  
of nothing : and vouchsafed  
himselſe to be the Samplar &  
Prototype, that as the Body is  
an expresse Image and briefe  
*Compendium* of the World, so  
the Soule is a viue represen-  
I 4 tation

c Eccl.12.7.

f Col. 1. 15.  
Heb. 1. 3.

tation and modell of the glorious Trinitie in incomprehensible Vnitie, made (not the Image, <sup>f</sup> which is Christs prerogatiue; and to be made had made it not the Image of the Eternall, but) *ad Imaginem*, in, or after that Image, whose perfections it doth not without imperfection, resemble.

But how could I admire,  
O my Soule, thy diuine originall beauties, in those resemblances of perfection?  
Gods *eternall and spirituall substance*, in thy spiritual and immortall nature? his *Vnitie* in thine? in thy *trinitie of Faculties*, Vnderstanding, Will, Me-

Memorie (which remaine after the bodily separation) the *Trinitie of Persons*? And how should I thinke to comprehend the Almighty, when thy Nature, Forme, Quidditie, Essence, are vnknowne to me; that is, thy Selfe (in this frailetie) to thy Selfe? When Thou that makest me know the *All* of my knowledge, art so imperfectly knowne? I can rather say what thou art not, then what thou art; what thou hast, then what thou hast not; thy Operation, rather then thy Being. *Thou* \* *being but One*, doest in manner *all things* in this bodily Microcosme, and *remaining in thy selfe*,

\* Wisd. 7. 37.  
& 8. 1.

\* Wisd. 7. 17.  
&c.

*selfe, reachest from one end thereof to another mightily, and orderest all things sweetly; whole in the whole Bodie, and whole in euerie part; \* One onely, and yet manifold, (for the Vnderstanding is all things) knowing the World, and the operation of the Elements, the beginning, ending, and midst of the Times, the alterations of the turning of the Sunne, and change of Seasons, the Circuits of Yeares, and the Positions of Starres, the Natures of living Creatures, and the Furies of wild Beasts, the violence of Winds, and the reasonings of Men; the diuersities of Plants, and the vertues of Rootes; and all such things*

*things as are either secret or manifest: For Wisdome, the worker of all things, taught thee, in that day of thy Creation, and made thee to resemble that vnderstanding Spirit, Holy, One onely, manifold, subtle, lively, cleare, vndefiled, quick, stedfast, sure, free from care: Greatest Philosopher (in the knowledge of the World and thy selfe) greatest Diuine (in the knowledge of God) and greatest Monarch, Lord of this lesse and that greater World.*

*This is that Act, Energie, Entelechie, or continued motion of the Bodie, to whom are properly due all whatsoever Prayses, before ascribed*

*to*

to the Bodie, as being therein but the Organ and Instrument of the Soule; and without which, it is as the World without the Heauens and Sunne, a lifelesse Carkasse, a perishing Chaos. So, in those liuing Stables and Steeds (as wee haue resembled the Legges) the SOVLE is Master of the Horse, and sitting still, moues, and, as it were, rides on them at pleasure. The SOVLE is the hand of the Hand, and workes with it as a naturall Toole or Instrument, according to the necessities of the Bodie. All those naturall Bands of *Spirits*, mentioned vnder the  
con-

conduct of those *Triumviri*,  
the Braine, Heart, and Liuer,  
are Bands of this S P I R I T;  
whereby it is personally tied  
and vnited to the Bodie, and  
whereby it performes all the  
naturall, vitall, animall offices  
therein. Not the Liuer, but  
the S O V L E, in and by the  
Liuer, sanguifies; as the Heart  
and Braine are but Shoppes  
and Toolles for Life & Sense;  
the Workman is the S O V L E  
in these, in euery Member.  
All this Bodie is her Palace;  
all the Diuisions, her Cham-  
bers, Roomes, Offices; the  
Eyes are her Windowes and  
Spectacles; the Sight of that  
Sight, is the S O V L E; nor  
could



could the Tongue talke, or walke, or stirre without her: the Eare is her Chamber of Audience; the Touch, the Taste, the Sent, the outward, inward Senses, are but Motions in this Watch, all acted and moued by this Spring, great Mouer of all the Wheelles in this Engine; whiles it selfe *moues not*, is not moued.

Neither is this inferiour little World capable of such greatnesse: Shee mounteth, surmounteth, measureth the *Heauens*, and that (O height of Wonder!) not leaving the \* *Earth*, not forsaking this House of Clay. The *STARRES* are

\* *Terram hand  
relinquens in  
caelum attolle-  
vis, illudq; me-  
tis, Her. Trif.  
Pimand.*

are round, simple, lucid, and  
heauēly Bodies; the most con-  
densate parts of their Orbes;  
for their nature, for their great-  
nesse, number, swiftnesse, cir-  
cular motion, effects, and in-  
fluence, iustly admired. But  
thou hast a **STARRE**, O  
Man, within thee, exceeding  
these in all these things; that  
\* **SOVLE** of thine; *Round*  
shall I say? yea, of all formes,  
yet of none: *Simple*, beyond  
corporeall constitution and  
heauenly quintessence; *Lucid*,  
with rayes of sensible, of in-  
uisible and reasonable Light;  
participating a higher nature,  
then to be *condensate* or com-  
pact of Elementarie or Æthe-  
reall

\* The Soule  
and the Starres  
compared.

reall Orbes; whose *greatnesse* swells beyond the Vniuerse, aspires farre above all Heauens, to apprehend and enioy her and their CREATOR; like to HIM in *number*, not multiplied by diuision, which tends to destruction, but innumerably manifold in the *onemost* Unitie of it selfe; the *swiftnesse* such, as in a moment it compasseth that Circuit; the incredibilitie whereof in the Starres, hath hatched the conceit in elder Pythagoreans and later Astronomers, of the Earths incessant rolling, whiles the Starres are still spectators of her tumbling in her owne Hoope,

Hoope, her wheeling Reuolutions ; their *Circular motion* is not comparable to Hers, which moues both round and direct, and all motions ; yea, all their motions, which it contemplates & calculates many Ages before or after in her working, making the Starres and Orbes to goe backwards or forwards at pleasure, and as it were clothing her selfe with their pure substance, wheeles the World with them, rides about the Vniuerse on them, transformes her selfe into them. This STARR is both *fixed* and *wandering* ; both *Starre*, *Orbe*, and *Intelligence* ; both  
K                      moued,

*moved, and immoueable; both all these, and all things else, and none of them. Who then can declare the effects and influence of this diuine Creature, which thus insinuates it selfe into all creatures, and ruleth ouer all; which imitates her Maker in his wayes, full of glorie and honour?*

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CHAP. XII.

*The wayes and workings of the SOVLE, resembling her Prototype; Mans happinesse before his Fall, and miserie since.*

PL104.2,3,4.



*OD clothes himselfe with Light as with a Garment, and spreadeth the*

*the Heauens like a Curtaine, layeth the Beames of his Chambers in the Waters, maketh the Clouds his Chariot, and walketh on the wings of the Wind, makes his spirits his messengers, his ministers a flaming fire: He sets the Earth on her foundations, so that it shall neuer moue. Doth not the SOVLE viuely expresse in her workes, that she was made after this patterne? She also attires her selfe with intellectuall Light, and draweth these Curtaines of Heauen, to search what is in them, beyond them. She layes the beames of her Chambers in the Waters (not onely aboue the Firmament, thorow those*  
K 2      thicke

thicke Clouds, viewing and examining those Naturall Armories, the Furnaces of Thunder, and infinite Quiuers of fierie Darts, layd vp in Store-houses of cold Water; that I mention not the Haile-shot, Snow-balls, and infinite Engines and Ordinance of Meteors, but ) in proper sence, shee hath found how to frame as goodly *Chambers* for vse, *Palaces* for pleasure, *Castles* for Warre, in the Waters, as any on the Land: and *makes the Clouds her Chariots, and walkes on the wings of the Wind*; yea, mustereth and marshalleth the most angrie Elements, the stormie tem-

tempestuous Vapours , to transport ouer raging, raue-  
nous implacable Waters, a heauie, grosse, earthly bodie;  
and tame those vntameable creatures, the Winds, as in  
their armes, and the Waues in their lappe, to conuey it  
thorow the iawes and passages of Death, to new Helpes  
and Ornaments of Life; by Compas, compassing all this  
Globe; and by new Seas discovering new Heauens and  
Lands, to take full possession of this her Patrimonic, the  
Vniuerse, as well in vse as interest.

The great *Leuiathans* are not secured from her search



\* See my Pil-  
grimage,  
L. 8. c. 3.

in those cold \* Polare Cli-  
mats, in the Ocean Desarts,  
in the Forests of Icie Moun-  
taines, but thence doth *her*  
*hand fetch them, there doth her*  
*right hand hold them.* - All the  
*Fishes* of the Sea, all the *Fowles*  
of the Aire, all the *Cattell* and  
*Beasts* of the Earth, are her  
Dowrie; nor can the *Waters*  
hide them, nor can the *Aire*  
conuey them, nor can inex-  
tricable *Woods*, remote *Wil-*  
*dernesses*, or their owne *wilde*  
and sauage nature saue them  
from the Soules arts, from  
the Bodies enioying. Hence  
doe we make ludicrous Or-  
naments for our weakling  
Infants of the *Horne* ( the  
Bow,

Bow, Arrow, Sword, and Strength) of the ELEPHANT; and the very Bones of the WHALE are made the supporters to childish and feminine tyres: and though when he \* opens the dores of his Face, his Teeth are fearefull round about; his Neefings make the light to shine, and his Eye-lids are like the eye-lids of the Morning; out of his Mouth goe Lamps, and sparkes of fire leape out; out of his Nosthrils cometh Smoake, as out of a Boyling Pot or Caldron; his Breath maketh Coales to burne, and a flame goes out of his Mouth: Though his Maker himselfe thus honoureth his \* Parts,

\* Iob. 41. 3, 9, 10, 11, 12.

\* Ver. 3.

\* See my  
Pilgrimage,  
L. 8. c. 3.

*his Power, his comely Proportion*; yet to his Darling, this *SOVLE* of Man, hath hee giuen Wisdome to vnroofe that Mouth, that \* Hell-wide Mouth, and to frame the timbers of that arched Vault, to the delights of humane attire: yea, the sauage naked Americans can, dare, doe as much, and stop the furnaces of his Nostrils, and smother him with his owne smoake, so to feast with his flesh, and subdue to the rudest of humane *Soules*, the hugest of animated *Bodies*.

What should I speake of lesse and inferior Creatures?  
of

of Mountaynes, Fountaynes,  
Quarries, Mines, subiected  
to this MIND of Man?  
It is an *Incarnate Angell*, by  
this Body of flesh seeming  
meaner, indeed hauing a  
meane thereby to make vse  
of the World, and with ben-  
ded Knee, ready Tongue, &  
members made *weapons of*  
*Righteousnesse*, becomming a  
bodily Temple and House of  
deuotion vnto God, denyed  
to that Angelicall Nature.  
*Vocabulum homo* (saith Tertul-  
lian) *est duarum quodammodo*  
*substantiarum fibula*: Man (in  
the Word and in the World)  
is a claspe, knot, and bond of  
bodily and spirituall, visible  
and

*Tert. de Res. Car.*

and inuisible, mortal and immortal substances; conioyning in one person a heavenly and earthly Nature, God and the World.

Man is the Mirrour, the modell of DIVINITYE, & hath his *Spirits* too of Aery nature, of Fiery force, which vnite this SOVLE and *Body* in coniunction; of which we may alludingly affirme, that *the SOVLE makes her Messengers Spirits, her Ministers a flaming, but nourishing, quickning, animating fire. She sets the Earth on her foundations* (this *Body* thus erected on her naturall Pillars and Sockets) that whiles this coniunction

Psal. 104. 4.

ction lasteth, it may *ever moue*,  
neuer be *remoued*. Her Centre  
is her selfe, her Circle euery  
where, the Limits of her iur-  
isdiction vnlimited and no  
where; and but looking out  
at these bodily windowes,  
proportions the measure of  
this wide wide World; aboue  
all, beholds the Legions of  
supernal Angels; beneath all,  
the Regions of infernall De-  
uils; and aboue and beneath  
all names of height & depth,  
in some sort sees H I M which  
*dwells in Light inaccessible*, that  
inuisible Maiestie, who hath  
sealed herein the impression  
of Himselfe, who being vn-  
mouable, moueth all things.

Happy

Happy SPIRIT, whom  
thine owne, whom all *Bodies*  
freely and willingly ser-  
ued! Happy SPIRIT, whom  
*Angelicall* Spirits in heavenly  
Fraternitie loued, admired!  
Happy SOVLE, so diuinely  
resembling Diuinitie! Happy  
*Body*, in plenarie resemblance  
of the World! Happy, thrice  
happy MAN, in seruing that  
thrice blessed Vnitie, that  
eternally blessed Trinitie,  
whose seruice is the happiest  
and blessedest freedom! And  
most most accursed was the  
entrance of sinne into the  
World, which by a double  
diuorce caused a double sepa-  
ration, a double death, one di-

diuiding the wretched SOVLE  
from the wicked Body; the o-  
ther, damned MAN from  
his God blessed for euer.  
Hence is the Body, *a both die*,  
no sooner made the House of  
the SOVLE, then the living  
grauē of the perishing SOVLE,  
in it dying an internall, by it  
an externall, for it an eternall  
death: whence the Greekes  
call it \* *Cōpa quasi Cōpa*, that is,  
a Sepulchre; and in the La-  
tine terme CORPVS, is not  
COR the first sillable, as the  
Heart, Life, excellency of our  
first estate faln away in Mans  
Fall, and now as before was  
said, we are *Vecordes, Socordes*,  
*the* <sup>a</sup> *Foole hath none heart* ? &  
only

\* Plato. in Gorg.

<sup>a</sup> Pro. 10. 13.  
& sape. 1. c. 5.  
21.



b Es. 1. 5, 6.

only P v s, the last sillable, in this last estate, is left vs; that from the sole of the foote, to the crowne of the head, there is nothing but <sup>b</sup> *vulnus & li-*  
*nor, & plaga tumens: No sound-*  
*nesse in it, wounds and bruses,*  
*and putrifying sores: the whole*  
*head is sicke, the heart faint.* As  
 for the SOVLE, that better  
 part, it is now by sinne the  
 worst of Man, the most de-  
 uillish; that SPIRIT is *Spi-*  
*rit* indeed, a vaine breath, an  
 emptie puffe, and vanishing  
 blast; this *Animus* is *ἀνέμω*, a  
 passing winde, surpassing the  
 winde in vanity. The whole  
 Man is nothing lesse then  
 whole Man, wholly vnholly,  
 the

the very ruines, rubbish, dust  
of himselfe. *Cal Adam*, saith  
*David* in the Text, *Cal Hebel*;  
*All Adam* (vnderstand it pro-  
perly or appellatiuely, for the  
first Man, or any deriued of  
him) is *all vanitie*; *Man is*  
*vaine*, yea *vanitie*, and *altogether*  
*vanitie*.

CHAP. XIII.

*The signification of V A I N E,  
and V A N I T I E; and the  
cause of V A N I T I E in the  
Creatures.*

**V**ANITIE, \* saith R.  
*David*, is that, which  
is not any thing, or  
which

\* *Vanus.*

a So Tull. Offic.  
l. 1. Nihil profi-  
ciunt nisi menti-  
untur: nec vero  
quicquam est  
turpius vani-  
late.

which soone ceaseth to be, or va-  
nisheth, as the breath or va-  
pours. The Latins (*A. Gellius*  
obserueth) called those *Vanos*  
which were mendaces & infidi:  
So *Virgil*, *Non si miserum For-*  
*tuna Sinonem*---<sup>a</sup> *vanum etiam*  
*mendacemq; improba finget*: so  
the Scripture also, *Ionas* 2. 8.  
they which wait vpon lying va-  
nities: their mouth speaketh va-  
nitie, *Psal.* 144. 8. *Their right*  
*hand is a right hand of falshood.*  
Once, *Euery Man is a lyer*,  
may serue for a true Com-  
mentarie to this Text, *Euery*  
*Man is vaine.* For as *Verum*,  
*Bonum*, *Ens*, are conuertible:  
so *Vanum* & *Malum*, are in  
substance and subsistenece, *non*  
*ens.*

ens. Indee, and in properest sense, God is, and therefore calls himselfe <sup>b</sup> *I am*. He <sup>c</sup> *is, was, is to come*; <sup>d</sup> *Yesterday, to day, the same for euer*, true in himselfe, his Word, his Works. All Creatures were *Created*, that is, made of nothing, and so farre may be said to bee, as they hold correspondence with this their Creator, <sup>e</sup> *of whom, in whom, and for whom they are*; and how farre they decline from him, so farre they returne againe to their former materiall immateriall, Nothing.

*Nihil* <sup>f</sup> *negatiuum est causa nihil priuatiui*: in which respect St. Iohn <sup>g</sup> giues a definition of sinne from the deficiency, *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* 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<sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* 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<sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* 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<sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup> *in* <sup>c</sup> *in* <sup>d</sup> *in* <sup>e</sup> *in* <sup>f</sup> *in* <sup>g</sup> *in* <sup>h</sup> *in* <sup>i</sup> *in* <sup>j</sup> *in* <sup>k</sup> *in* <sup>l</sup> *in* <sup>m</sup> *in* <sup>n</sup> *in* <sup>o</sup> *in* <sup>p</sup> *in* <sup>q</sup> *in* <sup>r</sup> *in* <sup>s</sup> *in* <sup>t</sup> *in* <sup>u</sup> *in* <sup>v</sup> *in* <sup>w</sup> *in* <sup>x</sup> *in* <sup>y</sup> *in* <sup>z</sup> *in* <sup>a</sup> *in* <sup>b</sup>

h Mel. L.  
Com.

i Aug. de  
vera Relig.  
cap. 11. &  
alias scilicet.

k Rom. 4.  
17.

Dionysius de Div. Nom.) neq, omnino non ens ; non negativè sed privativè nihil ; after Melancthon, <sup>h</sup> a privation to bee considered together with that subiect whereof it is the depravation. Nequitia ab eo quod nequicquam fit, Saint Augustine affirmeth, dicta est, <sup>i</sup> & ideo nequissimi homines nihili homines appellantur ; Vita ergo voluntario defectu deficiens, ab eo qui eam fecit vergit ad nihilum. Res autem tanto magis moriuntur, quanto minus sunt, & si penitus morentur, ad nihilum sine dubio pervenirent : A Man is called vaine, as vanishing from that state wherein God created him, into this Prorsus nihili (so Vatablus reades this Text) worth nothing, worse then nothing. God calleth <sup>k</sup> things that

that be not, as though they were, yea by his call causeth them to be, *He speakes the Word, and they are made*; the Deuill calleth things that bee, as though they were not, by his tempting call causeth them not to bee: hee speakes the word, and they are mard (stiled by *Tertullian*, <sup>1</sup> *Verbum ædificatorium mortis*) they vanish from Bonity, and therefore from true and solid<sup>m</sup> Entitie.

1 Tert. de  
Carn. Chr.

an Man is  
called Vanitie, be-  
cause his  
workes are  
such, *Chrys.*  
in *Eph.* 4.  
23.

n Eccl. 1.7

o Iud. 6.

It is true, that in the Deuill himselfe, life, motion, essence, are good, and these things are deriued (as<sup>n</sup> *Riuers come from, and returne to the Seas*) from that I E H O V A, in whom all things liue, moue, and haue their being: but hee not<sup>o</sup> keeping his first e-  
L 2 state,

P Ioh. 8. 44

q Ier. 2. 13.

r Aug. de  
Cor. & Gr.  
c. 14.

state<sup>P</sup> abiding in the Truth, auerting his selfe-reflected eyes from God, the *Abyssus* of goodnesse, the Ocean of Entitie, loseth his former hold and dependency, delinquishing & straying from that *First and Last*, the Fountaine and Foundation of being, and thereby loseth himselfe (as the stream diuided from the Fountayne, or building seuered from the Foundation) & cannot but vanish. Such <sup>q</sup> broken Cisternes heu they out, that forsake the Fountayne of liuing waters, broken Cisternes that can hold no waters, that cannot hold themselues from perishing into a meere nothing, if diuine power did not reserue something of them; De his<sup>r</sup> qui faciunt quæ non vult, vt faciat ipse quæ

*qua vult*, that they which do not his good will, may suffer his iust will; nothing more manifesting his Omnipotent *Power*, then conquering; his *manifold Wisdom*, then disposing; his *long suffering Patience*, then enduring; his *all-seeing Presence*, then searching out; his impartiall *Iustice*, then punishing; or *Bowels of Mercy*, then forgiuing Sinne, which the Deuill first committing voluntarily in himselfe, enuiously deriued by malicious suggestion to our first Parents, wittingly and willingly conspiring with him against their God, and therefore necessarily vanishing with him from their good, the soule and life of their very being.



## CHAP. XIII.

*The cause and deriuation of Vanitie in Mankind.*

**T**His is the true Pedigree of Vanitie, which began in the Devils forsaking God, was by him inspired with contagious infection to the first Man, & by him propagated to all his posteritie. For prooffe whereof, let vs examine the euidence, let vs obserue this generation, and manifold corruption of the corrupted degenerated generations of Men. *Adam* \* himselfe, with the first Woman, receiued poyson from the Serpent, wherewith they haue enuenomed themselves & all their posteritie. As a Root to  
the

\* *Homo  
vanitas.*

the Branches, a Fountayne to his Streames, the Head to the Members; so *Adam* (which for vs receiued Originall righteousness) hath to vs, to all mankind descending of him by generation, conueyed the naturall inheritance of Originall sinne; which by actuall sins (our owne purchases with this stocke) wee daily improue to larger extent of wickednesse & destruction. His actuall sinne is originally ours, the guilt made ours by imputation, the corruption conueyed with nature it selfe in the Conduits of generation: that first person voluntarily infecting Nature, and this infected nature naturally infecting our persons.

But euen in our first Parents,

see what presently attended their sinne. Their eyes were opened to see their nakednesse : *naked* they were of *diuine* protection and fauour, naked of *Angelicall* guard and custodie, naked of *Humane* puritie and holinesse, naked of dutifull *subiection* from the rebelling Creatures; naked in *Soule*, naked in *Body*, naked of *Happinesse*, naked of *Hopes*, exposed naked to the fierce *Wrath* of that God, from whom to bee hidden was impossible (alas, what could \* *Fig-leaves*, what could *Trees* doe?) and to whom to appeare was intolerable. Thus is *Adam* excluded *Paradise*, barred from the *Tree of Life*, in *Labour* and *Sorrow* enioyned to eate his meate, and to  
till

\* Gen. 3.  
7, 8.

till the Earth, for his sake accursed, so to prolong that life which after many finnes and miseries multiplyed, ends in an obscure night of irrecoverable darknes. His naturall *Substance* and *Faculties* remayne, his conformitie in them to God, that is, the *Image of God in righteousness and holinesse of Truth*, is lost. His power of generation continues; whereby hee still liues in vs, but his first sonne *Kain* is (after the Devils image) a murtherer; his second son is not able to withstand him with his Armour of righteousness and innocencie, but in name and deed is *Habel*, that is, vanitie, true image of this false vaine World, where Truth it selfe is oppressed, Equi-  
tic

\*Gen. 5. 3.

tie and Charitie vanisheth. The third is *Seth*, that is, set or put in the roome of another (such is our flitting, our constantly inconstant mortalitie) *begotten* \* in his owne likenesse, and after his Image, that is, the corruption of human sinfull flesh, \*propagating lust with nature. If better things were in him, thanks to a better Father; it was the worke of Regeneration, not generation, spirituall, not carnall.

## CHAP. XV.

*The Vanities observed in Mans Generation, Birth, and Naturall Constitution.*



N<sup>D</sup> if it bee thus with *Adam*, a man of Gods  
ma-

making, his owne immediate workmanship, what shall we thinke of his remoter posteritie, that by generation descend of him? Descend indeed, and grow worse and worse! \* *Ætas parentum peior avis tulit Nos nequiores mox daturos Progeniem vitiosiorum.* David therefore, when he asks, \* *Lord, what is Man, that thou takest knowledge of him? Or the Sonne of Man, that thou makest account of him?* in the first place calls him *Adam*, as God made him; for then *he had nothing but what he had received*, and therefore held all of grace: but in the second, he is *Ben enosh*, the *sonne of miserable Man* (so the words signifie) as if *Sonne and Miserable*, in Man, were inseparable

\* Horat.  
Carm.

\* Pl. 144-3

rable twinnes. And what else is Generation, but from and to Corruption? And what else is generated in Man, but the corruptible Bodie? The incorruptible Soule therefore immortal, because not generated; therefore not generated, because immortal. And euen of the Bodies generation, let vs looke vpon the causes, and small cause shall we find to be in loue with our selues; which yet wee often are, euen \* *without a Ri-uall.* \* *Behold, I was shapen in iniquitie (saith DAVID) and in sinne did my mother conceiue me.* This is the originall. The cause efficient (which in the first Man was Gods owne hand) is here a mortall miserable Man, incited there-

\* M.S.

\* P.L. 51. 5.

thereunto by sensuall Lust; which hee doth not, cannot, without helpe of another, of a weaker Sex; and that not as *Minerva*, by the nobler Instruments of Nature, but euen those which are, and are called *Pudenda*; the act of honestest humane procreation flying the light & sight of humane eyes, more then many the very workes of darkenesse. The matter is Seed and menstruous Bloud; the one, Froth (whence <sup>a</sup> *Venus* was called *Aphrodite*) the other, <sup>b</sup> say some Authors, *Venome*, in vulgar appellation, a feminine sicknesse.

a *Venus or-  
ta mari.*  
Aphros is  
Froth; such  
is Lust,  
such is  
Sperme.  
b *Solum a-  
nimal men-  
struale mu-  
lier est. Ni-  
bil facile  
reperiatur  
mulierum  
profluio  
magis mon-  
strificum.*  
Acescunt  
superuentu  
mula, steri-  
lescunt tacla  
fruges, mo-  
riuntur in-

*sita, exuruntur hortorum germina, & fructus arborum, quibus in-  
sede, decidunt; speculorum fulgor aspectu ipso bebetatur, acies ferri pra-  
stringitur, eborisq; nitor; alvei apum emoriuntur: in rabiem aguntur  
gustato eo, canes &c. P. l. 7. c. 15. Lemn. de Oc. N. m. ascribes here-  
unto diseased and monstrous Births, and the passionate impotence  
of enraged Women.*

And



And could our nicer eyes endure to behold those Materialls, whence those seeming Starres and swelling Hearts are procreated?

Is not the forme and manner of this conception as sinfull first (*quis enim potest facere mundum, saith I O B, de immundo conceptum semine?*) so base, abominable, viperous? What greater basenesse, then to be so many moneths immured in a darke Prison, so strait a little Ease, where space, in so long space, is not giuen (which euen the *Graue* denies not) once to measure out and extend his owne little little *Length*; where it growes but as *Plantanimans*, like a sensitiue Plant, or Shell-fish;  
not

not enabled to *move out*, or  
(which *Snailes* can doe) to *re-*  
*move* with his shell? How *abo-*  
*minable* is that vicinitie of his  
*owne*, and enclosure betwixt the  
*Mothers* excrements; a naturall  
Sheet onely separating from the  
former; and for the later, his  
Bed made betweene the sinkes  
and passages of the Parents *Or-*  
*dure* on the one side, and *Urine*  
on the other? which also, like a  
young *Viper*, he seemes to re-  
uenge more then any brute crea-  
tures (becomming, in his first  
being) an executioner of that  
Curse, *In \* sorrow shall be thy*  
*conceptions*) with a heauie bur-  
then pressing that weaker Por-  
ter, which hath fewer supporters  
by one halfe then other crea-  
tures

\* *Ge. 3. 16.*

tures to vphold it; with often turbulent motions, seeming to raise commotions and seditions in that whole Region; and at last, with violent eruption, breaking the inner walls, forcing the vtter fortifications of Natures Fort; sometimes dying himsele in the assault, sometimes killing his Parent (onely for the fault of conceiuing him) and sometimes both perishing in this naturall vnnaturall Duell, before the Sunne can see that a Sonne is borne into the World. *Giue*  
*\* me children,* said RACHEL, *or*  
*else I die:* Alas, inexpert Woman, giue thee Children, and then (euen in the first number) thou diest. And euery sonne, though not in like extent, is (let  
his

\* Ge. 30. 1.

his Father call him Benjamin, the Sonne of his right Hand) a Benoni, \* A Sonne of Sorrow to her that bare him. *Hinc illæ lacrymæ*; the Mother cryes with painefull Passion, the Assistants cry with neighbourly compassion, and the Infant (the first, the onely thing which he doth) he cryes too.

\* Ge. 35. 18.

But proceed in further view of this new-come Guests welcome and entertainment into the World, and you would perhaps, with *Plinie*, doubt whether Nature be a kinder Mother (to vse \* his words) or harder step-dame to Man. So willingly and bountifully doth she furnish the Fowles with Downe, Feathers, Quills, to a miracle of delicacie,

\* *Ut non satis sit assistere parenti melior homini, an iriosior numerica fuerit.*  
*Plin lib. 7. Proem.*  
*Vide Lat. de Opif. c. 2. & 3.*

M

bra-

brauerie, vse ; the *Beasts* with tougher *Hides* , or rougher *Haires*, or richer *Wooll*, or finer *Furres* ; with *Manes* , in some creatures louely, in others, lordly and awfull ; with angrie *Bristles*, with purueying and defensive *Prickles* , with vindicative *Quills*, with comely and vsefull *Tailes*. I will not drowne my selfe, to take view of the *Shells*, *Finnes*, *Scales*, and other furniture of *Fishes* ; nor will I dare aduenture their *Hornes*, *Trunkes*, *Tuskes*, *Teeth*, *Pawes*, *Hoofes*, *Talons*, *Tailes*, *Stings*, *Poysons*, and other their naturall *Armes*, *Engines*, and *Instruments* of brutish *Anger* , rauenous *Prey*, secure *Defence* : This I will say, that *Man* is borne naked into the  
World,

World, *Homo nudus in nuda humo*, hath not so much as senselesse creatures, a Pill, Rinde, or Barke, to defend him from the insulting violence of the Sunne, Elements, Beasts, nay, not from the desultorie or creeping assaults of the least, basest Vermine; hath nothing giuen him to offend others, nothing to defend himselfe; yea, is forced to borrow all his furniture of other creatures. *Lactantius* finds fault with these Fault-finders, vpon this reason, that vnto Man God gaue that inward armour of *Reason*, to supply all these vses; but ye shall anon see, how vnreasonably Man peruerteth this to his owne harme, and of all men else. And although we thereby

tame the strongest Beasts, yet by abuse thereof we become our selves vntameable, & worse then Beasts, as in due place shall be seene.

Neither is there lesse difference betwixt this and other creatures in other things: others not at all, Man onely laments and salutes the World with Teares; a facultie denied to the rest, as freed from that miserie which these expresse aloe here the beginnings of him, that thinkes himselfe borne to Pride and Haughtinesse. They are free, as the Worlds Darlings; but Man is presently apprehended as a Malefactor, swaddled & fast bound, *Nec prius natus quam damnatus*, captiued as soone as borne, *Vnam tantum ob culpam* (if we beleeue

leeue Plinie) *quia homo natus est.*  
How soone do they attaine the  
perfection of their nature? how  
soone doe they runne, leape,  
friske, flie, swimme, all their pro-  
perties, and that without a Tea-  
cher accomplished? But how  
long is it with vs, before we can  
stand, before we can goe, before  
we speake, before we feed, be-  
fore we can doe any thing but  
cry? This wee doe by Natures  
instinct; those things, and what-  
soever is more excellent, as wee  
are taught & instructed. Nature  
hath made other creatures their  
own Physicians; and Man (more  
subiect to Diseases and Hurts) is  
their Scholer; Such are the natu-  
ral beginnings & dispositions of  
humane Nature so far inferior  
to Beasts.



## CHAP. XVI.

*Mans vanitie in all the Ages and  
Employments of Life.*

**E**T vs now looke vpon  
Man, past his Cradle  
and swaddling Clouts.  
And what is this life? how vaine,  
that wee should dote thereon?  
which imagined at the best, is  
*halfe* of it *Night*, and spent ei-  
ther in *senselesse Sleepe*, or *penall  
Watching*, that is, either Death,  
or Miserie? Nor can we ascribe  
to humane life the dayes of *In-  
fancie* and Child-hood, more  
senselesse in vs then in Beasts;  
nor of *Old age*, a second Child-  
hood, which is like a long  
Night without sleepe; nor of  
*Sicknesse*, which not only makes  
Men

Men vnapt for Offices of Life, as the former, but addes Languor, Paine, Torment; makes his Life a burthen to himselfe, and himselfe to the World. And yet how is *Sicknesse* diuersified in Man, more diseases attending some one particle and member of him, then the whole bodie of any other Creature? and this one Bodie of Man, then all other animated bodies together? as if this bodie were the very Mint, the Shop and Store-houle of *Sicknesse*; a little World indeed, nay, a little Hell of Miseries and Maladies.

And what should wee say of our stripping yeeres, wherein we are capable of Literature & Arts? that is, of things wee af-

M 4

fect

fect not, which enforced by an awfull *Parent*, a dreadfull *Master*, a smarting *Rod*, wee learne against our wills, by a strong gale violently driuen against the current of our disposition? Our *Infancy* labours of not labouring, is full of labour to others; in these succeeding yeeres wee labour that wee may labour, wee labour (a flauish taske) to please others. But flourishing *Youth* may seeme to please it selfe ! it selfe, perhaps, because distracted, and therefore *may seeme*, as hee which seemed \* to heare Tragedians, & was in the Stage of his fancy a continual Spectator of their pleasing actions, expressing with extatike gestures his conceiued conceited delights;

\* *Miros*  
andire Tra-  
gedos, &c.  
Horat. E-  
pist. 2.

lights ; or that mad Man at *Athens*, which thought all the Ships which came into the *Hauen*, his owne. A pleasing madnesse! Such is *routh set at liberty*, it seemes to see all things, to haue all things, not seeing, not possessing it selfe: either <sup>a</sup> captiued by sensuall impetuous lusts, or in continuall combate against it selfe, alway labouring of it selfe. Our *Manly* and riper yeeres labour for wealth, countenance, wife, children, friends, common-wealth ; is continually reaping a haruest of cares, troubles, distractions (neuer able to giue satisfaction to himselfe, to others) til *Old age* comes with new childishnesse, that is, with the renewed labour to stand,

a *Prima pars cui se nescit, media curis obruitur, ultima molesta senectute premitur, Inuentum a nihil est fugacius, &c.*

b Ps.90.10

stand, to goe, to feed, old age is almost altogether Ache (*all his strength is but<sup>b</sup> labour and sorrow*) and fills him with a disease truely incurable, neuer by natures Secretarie the *Physician*, neuer yet by diuine *Miracle* healed; alway mortall to him that hath it. Other Ages haue diseases, this is a disease (alway desired.) *These<sup>c</sup> are the dayes wherein thou shalt say, I haue no pleasure in them.*

c Eccl.12.1

Simile.

As in a broken estate, one distraines the Cattell, another the household, each Man gets a fleece, and at last *by the statute of Bankrupt*, all is seized, sold, and carried away: so here in our decayed bodies now grown aged and sickly, dimnesse attacheth the

the

the *Eyes*; deafnesse makes re-entrie on the *Eares*; the Gout arrests the *Legs*, and keeps them close prisoners in their owne house, in their soft bed; the *Teeth* by another Creditor are distrayned; many diseases, as implacable aduersaries, challenge some one, some another member: at last comes DEATH with his *Commission of Bankrupt*,<sup>d</sup> *Statutum est hominibus semel mori*, and sweepes away all; *Dust*<sup>c</sup> returns to the Earth as it was, and the Spirit to God that gaue it: *Vanitie of vanities*, saith the Preacher, *all is vanitie*. This was wise *Salomons summa totalis*, of Mans life, after iust computation of all reckonings, in the best and truest *Audit*. And how can it be otherwise,

d Heb.9.  
21.

c Eccl.12.  
7,8.

wise, where one halfe is spent in Nights, without Light, without Life? and is not one halfe of the other halfe Cloudy, Rainy, Stormy, Winterly *Dayes*, in the greater and in this our lesser World? Such is childish Infancy, Aged childishnesse, painfull sicknesse, cares, feares, casualties, in the best and most blessed estate. *Pars minima est ipsa puella sui*; Life is the laest part of the time wee are said to liue: yea, how many dye before they haue begun to liue at all?

For shall I call it life (if I may here preuent with a taste, of that which shall after cloy you with plentie) wheresoeuer a massie lumpe of Earth is *moued* rather then quickened, with a *base spirit*,

rit, suffocated with eating, drinking, sleeping, & ever buying idle, idoll pleasures, with busie irksome paines? living poore to die rich? or delecting it selfe beneath all names of basenesse for a smoky fancy of honour; like *Antiochus* surnamed *Epiphanes*, that is, *Illustrious*, by the wiser, *Epimanes*, or the *Madde*, who became a base Minstrel to his own Guests, for popular applause? It is a space of breathing not living, wherein some successively breathe the Ale-house, Tavern, Theatre, Fame, Perfume, Dye, Drabbe, Alley, Cock-pit, Race, Hawke, Dogge; Others with like vicissitude, Termes Writs, Arrests, Sutes, Libels, Proctors, Aduocates, Actions,  
At-



Attorneys, Counsellors, Courts, Clarkes, Offices, Law, Chancerie, Commissions, Playning, Defending, Quarrelling, till the Law hath eaten all the Gospell out of their liues, & themselves sometimes out of their Liuinges (their liuing, I am sure) in such bitter & deadly brawls. Nor can I otherwise thinke of the Country-man turned Swine or Mole, alway rooting or buried in the earth: or of the Tradesman, who Turnes, Returnes, Barters, Exchanges, Lets, Sels, Soule, Truth, Conscience, Honestie, at least, all hee hath in these commodities, for that which by him or his, findes afterwards as lewd, as totall and solid a spending, as it had a sordid, vile, vaine getting:  
Or

Or of the Souldier, that exposeth his Body and Soule in Polish, Russian, Dutch, Spanish, Italian, any quarrels; in Warres (the *compendium* of all miserie & mischiefe) in the iawes and entrailes of death, for foure shillings a weeke: Or of the Merchant that playes the Merchant; merchandiseth himselfe, that dwels within three or foure inches of death, and flies all comforts of life, for the expected comforts of a supposed life, for *Magazines* of Troubles, Trash, Pelfe, or a few Glow-wormes in the night, shining rotten Chips, which he calleth Jewels: Or of that *Magnifico*, which Serues, Obserues, Faces, Flatters, Lies, Egges, Begges, Fleeres, Dissem-  
bles,

\* 1. Tim. 5.  
6.

a *Lact. de*  
*Op. D. c. 20.*

b Gal. 2. 20

bles, Courts in all fashions but sinceritie; or of any Man that humors himselfe in fancie, and dies before he considers wherefore hee was borne. And yet how few liue, that are not thus \* *dead whiles they liue*; the mourning Sepulchres of themselves? There are, I confesse, that keepe their Watches better, and liue indeed: but these, few, not by naturall power, not without many slips, not without continuall warre against themselves. <sup>a</sup> *Noluit enim Deus* (Lactantius affirmeth) *hominem ad immortalem illam beatitudinem delicato itinere peruenire*, that is, their liuing is a dying to themselves; <sup>b</sup> *They liue not, but Christ liues in them*, and are argument that humane life

is

is vanished so far beyond reparation, that but by death both of the *Saujour* and of the saued, it is irrecoverable; as the Statue broken in pieces, must bee new melted and cast in a new mold; others are (as is said) *dead whiles they liue*, and dye a worse death when they are dead. Lo here, in the Inuentorie of Mans birth, and of all the successiue parts of his life, an Inuentorie and Catalogue of vanitie. Man is a diuersified vanitie, a successiue variety of stinke. *Quid nisi fætor Homo est? fætores inter in aluo Gignitur & latitat, fætores eijcit ex se Corpus inane animæ, tandem & fætoze sepulchro Fætentis infertur*: Conceiued in the midst of that Priuie lodging, betwixt & among variety

N

riety of excrements; conceiuing continuall excrements in his life; himsef an excrement of Nature at his death; and making his Sepulchre a lothsome receptacle of Wormes & excrements in his buriall, his very body being consumed, by consuming into excrements. Let vs now take view (an vncouth sight, which alwayes viewes vs) of Death.

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CHAP. XVII.

*Mans vanitie in Death; the certainty, vncertainty, and diuersified vanities thereof observed and exemplified.*

**I**F Mans life bee vaine,  
Death is yet a further testi-

testimonie, as if the Birth had hatched, the Life nourished, Death consummated, nothing but vanitie. If to live be a state of manifold miserie, Death as the end of miserie, might seeme the beginning of happinesse, whence some deliuered, that it was best \* for men not to be borne; the next, soone to dye. If a life lasteth, miserie lasts, and life is a lasting vanitie: if it last not, it is therefore vanitie. How-euer, this their opinion confirms the former, that Man in Birth, in Life (that is, so long as hee is Man) is vanitie. And if any suppose any thing worthy the title of *Happy*, to be ascribed to life, it must needs follow that Man is vanitie; because as the I had

\* Optimum est nō nasci.  
a Proximā autem, Quāpri-  
mum mori.  
Cic. Tusc. i.

Dilemma.

Plin. l. 7.  
c. 53.

dow the body in light and Sun-  
shine, so mortalitie attends both  
vs and our felicitie; yea some-  
times dogges vs, in and by our  
felicitie; euen as the Eares with  
vehement sounds, and the Eyes  
with brighter objects, lose their  
sense. So dyed that Mother with  
sudden ioy of her sonnes pre-  
sence, whom before shee had  
heard to haue dyed in the bat-  
tell at *Cannæ*; to *Sophocles* and  
*Dionysius* their Tragedian vic-  
torie, caused the like Tragedie;  
and all *Greece* attending the fu-  
nerall exequies of *Chilo* the *La-  
cedæmonian*, dying at the *Olympi-  
an* Games for ioy of his sonnes  
victorie, were so many witnes-  
ses of this vanitie of Mans feli-  
citie. More terrible is the exam-  
ple

ple of *Herod*, reioycing in being saluted God, and therefore by immediate stroke of an Angell vanishing from a Man. The greater before his ioy in so vaine applause, the greater vanitie of Him and Them. Nay, the greatest euills \* alwayes arise out of the greatest ioyes, and the greatest ioyes are by deliuerances from the greatest euills. Such variety is in our state, such vanity in our best estates, where sicknesse commends health, night the Sunne. The higher our Babel-towre of vaine ioy is raised, the neerer it is to confusion and ruine. And how often in the very act?

*Gallus* <sup>a</sup> and *Ætherius* dye in the act of most sensuall pleasure,

N 3

and

*Æt. 12.*

\* *Plin. l. 7. c. 42. Fortuna varia, que facit magna gaudia nisi ex malis? aut quæ mala immensissimi ex ingentibus gaudijs?*

<sup>a</sup> *Plin. l. 7. c. 53.*



and where they sought to solace  
 their owne, or giue life to o-  
 thers, themselues fell into the  
 snares of Death. *Belsazzar*,  
*Attyla*, *Hardicanutus*, great  
 Kings, dyed in their feasts; that  
 I speake not of those Murmu-  
 rers, who *whiles to the flesh* they  
 lusted for, *was yet betweene their*  
*teeth, ere it was chewed, were smit-*  
*ten with a very great plague*, and  
 bequeathed in a hasty Testa-  
 ment a <sup>c</sup> new name to the place  
 of their lusting. *Ishboseth* <sup>d</sup> is  
 slaine in his sleepe; Others pe-  
 rish therein without violent  
 hands. And what so little a Crea-  
 ture that cannot proue the vani-  
 ty of Man? *Fabius* is strangled  
 with a *baire* in his Milke; *Ana-*  
*creon* with the *stone* of a Grape  
 or

b Num. 11.  
 53.

c *Kibroth-*  
*battaauah*,  
 i. graues  
 of lust.  
 d 2. Sa. 4. 7.

or Raisin ; our Countri-man,  
Pope *Adrian* the fourth , with a  
*Fly*. The *Myuntines* were chased  
from their habitations by *Flea's* ;  
the *Atariota* by *Frogs* ; some  
parts of *Italy* by *Mice* ; of *Media*  
by *Sparrowes* ; the *Æthiopians* of-  
ten by *Grasse-hoppers* : and if *Pha-*  
*raoh* aske, ' *Who is the Lord? Flies,*  
*Lice, Grasse-hoppers,* and other  
the basest vermine shall bee his  
Challengers and Conquerors ;  
shall aske, *Who is Pharaoh?*

Euen in our dayes, He which  
was stiled <sup>f</sup> *Monarch* of the grea-  
test Empire in all Ages , and  
through all the World, had not on-  
ly the Gowt, Feuer , and an A-  
postume on his right legge con-  
spiring against him, but a & fil-  
thy *Phthiriasis* with foure swellings,

c *Exo. 5. 2.*

f *Ortel.*  
*Theat. Om-*  
*nium etatū*  
*& totius*  
*Orbis am-*  
*pliss. Impe-*  
*rii Man.*  
g These  
are the  
words of  
*Turquets*  
*Gen. Hist.*  
*of Spaine,*  
*Eng. by*  
*Grimston,*  
*pag. 1384.*

wonderfull foule and stinking, on his brest, which bred an infinite number of Lice, dispersing themselves ouer his whole body, in witness of this verity, that euery Man at his best estate is altogether vanitie. *Plus vltra*, and *Non sufficit Orbis*, could not bee sufficient in the greatest Monarch, against these least and basest of Creatures: nor is this mentioned as an extraordinarie iudgement on him, but (as an example of this Rule) as an ordinarie vanity of the greatest of Men.

Yet in all these, we see causes how meane and base focuer, but how many dye suddenly, no cause appearing? as if nothing were something, and more then enough to conquer Man, or this  
suffi-

sufficient to ouerthrow him that he is a Man, and therefore vanity. Thustwo *Cæsars* (one, the Father of Great *Iulius*) put off themselves whiles they put on their shooes; *Fabius* stiled *Maximus* for his exploits, and *Cunctator* for his delaying, could not delay Death till notice might be taken that he was sicke. But how many examples in this kinde haue wee daily amongst our selues? Nor need wee much to inquire of the causes of sudden death, where so many Creatures are for our sakes done to death suddenly and violently: our life is fed and sustayned with the deaths and dead carkasses of Fishes, Fowles, Beasts: *Quærenunc* (saith Seneca) *cur subito moriamur?*

*riamur? quia mortibus viuimus:* Our belly that kills so many, kills vs too, and that by poysons, emptinesse, fulnesse, surfets, suffocations, without warning. *Gula plures occidit quàm gladius.*

More strange it may seeme that the B O D Y should bee so vaine and false to it selfe, out of it selfe to hatch diseases & death; yea the least member offended, sometime to destroy the whole body. I haue knowne death admitted in one by a Corn on the toe: and another, that seeming to haue conquered the Elements, the wide Ocean, wild Wildernes, wilder Beasts, wildest Men, hottest Climates, after sixteene yeeres absence, returned home and dyed of a hurt in  
his

See of  
him my  
Historie  
of *Africa*.

his Thumbe. So vaine a thing is  
Man.

And how vaine must hee be,  
that comes one way into the  
World, goes millions of milli-  
ons out of it? whose life is but a  
breath, an vncertaine breath, &  
therefore a certaine vanitie? in  
whom death hath ten thousand  
times as much as life? for all that  
is past, and all that is to come,  
are not, and therefore belong  
to Death; Our *now*, is but an in-  
stant, stayes not till the syllable  
*Now* may be written or spoken,  
and yet is all the space of life  
that any Man can at once pos-  
seffe: this, lesse then time, is all  
we liue; vanisheth before it can  
be numbred or measured, and  
leaues nothing behind but this,  
that

that *euerie Man is Vanitie*. Daily we shore this ruinous House of our *Bodie* with Food, with Rayment, with Exercise, Sleepe, and other both Naturall & Physicall helps; yet cannot pre-serue it from returning to Earth and Dust, to its Dust, a few feet of Earth, a few handfuls of Dust (*Ecce vix totam Hercules Impleuit vrnam*) And how little a while, and that Dust is vanished, and resolued into the first and farthest Elements, the neereft proximity to Nothing!

In those Houses of Death, *Diogenes* knowes not King *Phillips* ashes from a beggars, or any other Mans. <sup>a</sup> *They lie downe alike in the Dust, and the Wormes shall couer them.* The beautifull  
and

<sup>a</sup> Iob. 21.  
26.

and deformed, the strong and the weake, & whatsoeuer names of difference Humanitie acknowledgeth, are not distinguishable in the darke & silent Graue. The greatest Tyrant findes there from the meanest none other salutation, but, *Art thou become like vnto vs? Thy Pompe is brought downe to the Graue, the Worme is spread ouer thee, and the Wormes couer thee. He that made the World as a Wildernesse, that destroyed the Cities, that opened not the House of his Prisoners, is cast in, nay, cast out of his Graue, like an abominable Branch, as a Carkasse troden vnder foot. If any difference be there found, it is, that the fuller-fedde Paunch of the richer yeelds more Wormes,*

b EL.14.10

Ver.11.

Ver.17.

Ver.19.



Wormes, Corruption, & stinke. A brittle piece of Glasse can and doth endure many Centuries of yeeres; but Man can by no Art be detained, is brittler then the Glasse, is altogether Vanitie.

There is yet a greater Vanitie vnder the Sunne: One would die, and cannot; another would liue, and may not: One in the height of life, while *his<sup>c</sup> Breasts are full of Milke, and his Bones are moistned with marrow*, is suddenly snatched out of his sweet life, and this House of Clay falls on the owners head. So fared it, in a double sense, with *Iobs* children, flaine <sup>d</sup> all together (*altogether Vanitie*) by a Wind; <sup>e</sup> *Amnon* by his brother murthered; <sup>f</sup> the

c Iob. 21.  
24.

d Iob. 1.  
19.  
e 2. Sam.  
13. 23.

<sup>f</sup> the Amalekites smitten by *Dauid*. Yea, Death hath sent me an Appendix to be added to this Historie of Mans Vanitie, this very day, when I thought it finished. Many Spectators are assembled, the Streets couered, and Houses filled with Multitudes, to see the due Ceremonies and funerall Pompe of our late gracious Queene ANNE: I say not, that this was Deaths Trophee, the Prince of whatsoever is mortall in Princes; and that all those *Blacks*, in all Degrees, did there performe a Ceremoniall (which one day shall be substantiall) sute and seruice, accompanying her Funerall (nay Deaths Triumphall) Chariot, both it & them suted in Deaths  
Li-

f 1. Sam.  
30. 17.

Liuerie; and all the Spectators no lesse by their presence presenting Death a Homage, then obsequious Duties to the Exequies and memorie of that wor-thie and glorious Name: This I say, that Death could not then forbear, in the busie and pom-pous celebration of his late exploits, but (as fearing the vulgar would conceit, that Greatnesse might seeme to insult ouer Him by such State & Magnificence) proues an Actor, and makes this Funerall Shew a true Tragedie and Funerall; suddenly bringing one <sup>g</sup> Spectator (euen before he could be a Spectator) vpon the Stage, to act his owne Tragedie; and he which came to see the pompe of anothers,

is

g A Student in the Vniuersitie; now plucked into this way of *Vniuersa* *vanitas*. His name was (I heard) M. Appleyard.

is now really adiudged; and by  
the Fall of a Stone from an  
House, executed to his owne  
Funerall.

h North-  
hampton  
House by  
Charing  
Crosse.

Nor would Death be satisfied  
with one Witnesse, or one Sex;  
but euen the same day, delaying  
till the Pompe was past, hee  
viewes a Woman viewing this  
sad spectacle of that flaine Man,  
and with his gaffly lookes so af-  
frights her, that shee also runnes  
out of her bodie for feare; and  
to flye from him, falls into his  
vnexpected Snare.

How many thousands, nor  
long since, with gazing eyes be-  
held Death riding in Triumph  
on that Wonder to Men, and  
Miracle of Women, our late  
Gracious *Debora*, the Soucraigne

O

Ma-

Am. 1603.  
The great  
Plague.

i Am. 1603.  
The great  
Plague.

k Iob. 21.  
23, 25.

l Dion. &  
Æl. Spart.

Maieftie of Queene ELIZABETH? And how many thousands foone after followed, by fudden peftilent hand arrested, as it were to keepe a yeeres folemne Funerall to her Exequies by their owne, and to preſent their ſervice to Her in another World? God now avert ſuch Iudgements; which wee haue cauſe to feare, becauſe wee are, and worke, Vanitie.

Turne the Page, and ye ſhall ſee another Sight! Theſe <sup>k</sup> die in their full ſtrength, being wholly at eaſe and quiet: Others, in the bitterneſſe of their Soule, which neuer eat with pleaſure, ſeek for death, and cannot find it. Adrian, <sup>l</sup> famous for his Induſtrie, Wit, Memorie, and fortunate ſucceſſe,

successesse, could in his fatall sicknesse commaund others to be slaine; but to himselfe, Death denied subiection. His seruant which vndertooke it, fled; his adopted Sonne pretended Pietie; his owne Hand was preuented by Attendants; his solicited Physician slew himselfe, that he might not slay the Emperour; who yet complayned at his death, *Many Physicians haue slaine the Emperour.* Such is Mans Vanitie, there to finde death, where he seekes for life; there not to finde, where hee sues, prayes, payes; and Death seemes deafe, dead, inexorable. But see euen in this Historie of Vanitie, another *Mysterie of Iniquitie.* He which could neither command

Life nor Death, whose Decrees also by the Senate were cancelled; is by the same Senate canonized and pronounced a God; hath a Temple, Priests, and Religious Deuotions consecrated to *Him* by his Successor; and when he is vanished from a Man, finds vaine Men to salute him God. This is Mans Vanitie in Death: and how many descend lower, to thinke that Death is totall Vanitie vnto Man, the Soule perishing with the Body! Their soules indeed perish, and are already dead in the body; but another kind of death. For besides this externall death, of which wee haue so long treated, there is an internall before it, an eternall after it, both worse then this, yet  
parts

parts of humane vanitie: that if, in regard of Life, and of this Naturall Death, Man may iustly be called *Vaine* in the Concrete, as Concrete of Vanitie; in respect of the two later, he may in the abstract be termed VANITIE, and *Vanitie of Vanities, altogether Vanitie*. This is next to be considered.

*Vanitas.*

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CHAP. XVIII.

*Mans internall and spirituall Vanitie considered in the Vnderstanding and Will; with a discourse of the Affections against the Stoikes.*



Itherto of Mans externall state; in which, the dimme eyes of Nature

O 3

may



may and doe see Mans Vanitie. Neither hath He any Antidotes or Preseruatiues against it, by his Reason and Mentall Furniture; which being best in Nature, are worst in this degenerate estate of Natures corruption. The SOVLE is indeed a spirituall substance, but hath lost her *quondam* substance, her spirituall Riches. Created it was of nothing, and is continually busie to create Nothings in it selfe, melts it selfe into varietie of Vanities. The SOVLE of Man hath two bottomelesse Gulphes; like the \* *Horse-leeches daughters, alway crying, Giue, Giue*: these are Whirle-pooles, neuer satisfied with any Fullnesse; like \* *the barren Wombe,*  
*the*

\* Pro.30.  
15.

\* Ver.16.

*the Graue, and the Fire, that say not, It is enough.* These are the **V N D E R S T A N D I N G**, and the **W I L L**; which retaining some stampe of that first impression in their Creation, still resemble that infinite Patterne, and can with no finite thing be satisfied. But whiles they propound to themselves onely finite objects, & haue turned themselves from that Diuine Prototype, which alone can fill them with the fullnesse of himselfe; they both sinne, and are the punishments of sinne to themselves; hauing the brand & character of **H E L L** in insatiated appetite of knowing and enioying those things, which like Fire quenched with Oyle, rather kindle, then any

what extinguish the **SOULES**  
Thirti.

\* 1. Co. 2.  
14.

\* 1. Co. 1.

Hence is that blindnesse of the Vnderstanding, \* *not knowing the things of God, neither can it know them, for they are spirituallly (with the spirituall eye of Faith) discerned; yea, the \* Wisdome of the World is Foolishnesse to God, and the Wisdome of God is Foolishnesse to the World.* The CONSCIENCE is defiled, and the MEMORIE fraught with Wrongs, Iniuries, Vanities. The WILL is peruerse, and perverted, receiving from Reason, her Counsellor, sensuall aduice; and accordingly, sends forth to the *Affecti- ons*, her Courtiers, and to the *Bodily Members*, her Officers, Edicts and Iniunctions of Vanitie.

Hence

Hence are our *Elections* tumultuarie, and as it were, mutinous, not according to sound reason, but whirled with a tempest of Passions. Taking seemings for substance, wee preferre Fancy and Fury, and with the Iews cry *Tolle, Crucifige, crucifige*, where yesterday wee sung *Hosanna*; yea, *Not him, but Barrabas*: for what else is sin but a Traitor, & Murtherer, raising *seditions & continuall insurrections* in Body & Soule, robbing Man of God, of Heauen, Earth, Himselfe; whom yet in our tribunall wee loosen, and crucifie Christ betwixt two Theeves (Vertue betwixt the two extremes, Excesse and Defect) whiles Reason playes *Pilates* part, in a humor of popularitie,

ritic, to satisfie our senses & sensuall affections (as hee to please the Iewes, against his own conscience) contemnes and condemnes Truth, chooseth seemings vnexamined, or against knowledge admits a Strumpet, and reiects the lawfull Wife.

Let vs first take view of these AFFECTIONS, which for their nature participating of Soule and Body, as moued by the *Spirits*, may be termed *Participles*, for their suddenesse & imperfections, *Interiections* in this part of our speech. That which the \* *Edge* is to a Blade, *Metall* or Stomack to a Horse, *Wings* to a Fowle, *Ranknesse* to Soile, *Motion* to the Sea, *Windes* to the Aire, *Flame* to Fire, *Spirits* to the Body,

\* *Igneus*  
est quidam  
vigor &  
caelestis ori-  
go, *Omni*  
*homini, &c.*  
*Virg.*

dy, luch are Affections to the Soule; these adde Vigour, Life, Quicknesse, as the Gale to the hoyfed Sailes, whether to make good way thorow the Waues, or to set the Ship on the Sands, or split it on the Rocks. Foolish were the opinions of *Stoikes*, *Cynikes*, *Pyrrhonists*, *Pythagoreans*, and *Gymnosophists*, to condemne all *Affections* as euill, and therefore to be purged vtterly out of vs; nor was the *Peripatetike* salue accommodated, confessing an euill, but enioyning moderation; as if (it is <sup>a</sup> *Seneca's* exception) wee might be sicke or mad with moderation; as if Weedes and Bryers were not more easily rooted vp, then vsefully moderated. To these haue succeeded

a *Senec.*  
*Epist. 85. &*  
*116. & de*  
*Ira.*

ded in like inhumane Positions, the *Pelagians*, *Gnostikes*, *Catharists*, *Manichees*, *Priscillianists*, that I mention not those three famous sects of the *Jewes*: all of these ayming at Perfection in this broken estate of Man (which impotency of *Affections* seemed to contradict) haue thus opposed themselves to all affections; & what remainders (as in sudden <sup>b</sup> accidents, or in stronger evils) nature enforceth in vs, they account <sup>c</sup> scars, not wounds, shaddowes, and not substance.

A slight Distinction, yet from that Schoole borrowed by the Papists, who to maintayne a state of perfection, of keeping the whole Law, of Supererogation, are forced to a like Distinction in other

b See A.  
Gel. l. 19. c.  
1. & 12.

c Zeno. Seneca, alij  
vid. Lips.  
Mannuduct.  
ad S. Philo-  
soph.

ther termes of Veniall, not Mortall finnes, where the consent of Will is wanting, and thus the Stoikes SAPIENS, the Iewish<sup>d</sup> PHARISE, the Manichees E-LECT, the Familists Illuminate ELDER, the Anabaptist, Catharist, and Popish Perfectist or Religiosus (O Suu) march hand in hand; *Hominem ex homine tollunt*, saith Saint Ierome, (*Tollitur<sup>c</sup> totum id quod veram & propriam rationem habet peccati*, saith the Tridentine Councell, with *Anathema* to the gaine-sayers) they will needs, like our first Parents, bee as Gods, till they proue Deuils. He that said, *I am<sup>f</sup> not as other men*, as yonder Publican (as this people (these Heretikes, that<sup>g</sup> know not, cannot keepe, the Law and

d These were also called: *σφοδ*, and of their Tradition Lecture, *οι σφοδ* *δευτερις*, Hier. Epiph. c. Concil. Trid. sess. 5.

f Luk. 18.

g Ioh. 7. 49



and are accursed) may be the foreman to this lewry, all good men and true, yea perfect and ho-ly, which will condemne David here for slandering Mar kinde, Every Man<sup>h</sup> at his best is altogether Vanitie: the children of men are Vanitie; the chiefe men lyes, to lay them vpon a ballance, they are altogether lighter then Vanitie, as elsewhere he affirmeth. These Affections, of which we speake, euidently auerre as much, and make it good, whiles they make ys bad: not that badnesse is naturall to affection, but that it is set, through our badnesse, on wrong objects, being in it selfe Naturall, not Morall, good or bad, as it is employed. The causes therefore, not the Affections,

h PL61.9.

i In nostra  
disciplina  
non queri-  
tur utrum  
pius animus  
irascatur,  
sed quare;  
nec utrum  
sit tristis,  
sed unde,  
C. Aug. de  
C.D. 9.6.5.

ons, are to bee moderated, nor can the Soule go too fast, while it keepes the right way.

Affections are naturall, saith *Lactantius*, not voluntarie, and it were a gelding of Nature, to deprivue her of them: it were to deprivue vs of humanity, in mercifal compassions to others, and to leaue vs without naturall affection; it were to make the Soule languish, dull and lifelesse, yea to take away all vertue which can no more grow without affection, then Come sowne in sands; that being the heart or ranknesse of our soile, which by good culture is as fertile of Come, as without, of weedes. Yea **FRAKE** it selfe is greatest fortitude, if to offend God; witnessse

k *Lact. Div.*  
*Inp. l. 6. c.*  
15. & 16.

nesse the noble and invincible  
*Armie of Martyrs*, which fearing  
God, feared nothing; overcame  
the Deuill, the World, them-  
selues: desires, how much the  
more *Couetous*, so much the  
more excellent, if wee *covet the*  
*best gifts*, heavenly riches: wee  
cannot bee too *Ambitious*, if of  
heauenly Honours, and this is  
Ambitions greatest fault, that it  
is so *base minded* to dote (as chil-  
dren on Rattles and toyes) on  
earthly obiects; nor wil I blame  
thee to account *Pleasure* the  
greatest good, if the great God  
be thy pleasure, and *thine excee-*  
*ding great reward*, which feasts  
thee here with *ioyes vnspcakable*  
*and glorious*, and rescues for  
thee *fulnesse of ioy in his presence*,  
and

and pleasures at his right hand for evermore; euen such as eye hath not seene, nor eare hath heard, nor the heart can conceive. I abhor the swinish Epicure, that (as *Eſau* his birth-right, for a messe of Potage) sells all this for a few sordid sensuall delights; and that *Euclyo* that sells Christ with *Iudas* for a few pieces of Siluer; and al affections swaruing from the right way, with *Ixion* embracing a Cloud in stead of *Iuno*, and therefore procreating Centaures and Monsters.

Such are the vsuall affections of naturall Men, vnnaturall Furries, tempestuous Whirlewinds, tossed & tossing vs euery way, except the right.

P

CHAP.

## CHAP. XIX.

*The vanitie of vnbridled Affections, exemplified in Anger and Feare; the manner of the working of Affections, and cause of their vanitie.*

**I**F any would see an example of this Rule of irregularity; I can soon coniure you vp a Deuill (how shall wee get him downe?) I meane **ANGER**. And behold, I pray, how he transports yonder roring Gallant in a seeming courage, that he feares nor God, nor Deuil, nor Man, but sweares, and fights, and kills. Alas, *base Coward*, thus fearfull to displease thy *Mistresse*, thus nice and effeminately squeamish to take the  
Lye,

*Lye*, not able to ouer-come a word, a monosyllable ; to take one *Lye*, which makest thousands. Is this a Man? I meane this quaking, huffing, puffing, snuffing, snarling, stamping, staring Creature, euaporating and fuming away in choler? whom Rage hath robbed of his Reason, yea of his *Eyes*, his *Eares*, his *Countenance*, his *Limmes*, his *Humanitie*, *Himselfe*? The *Man* is vanished; **WRATH** like an infernall fiend hath carried him hence, & left vs a flaming ghost, hellishly fuming in Othes, Curses, Threats, Blasphemies; a verry *Chimara*, or worse; part (the least part) *Man* for his shape, part *Serpent* for his poyson, part *Tygre* for his fiercenesse, part

(the most part) *Denill*, for his wickednesse. The angrie Man (I will challenge him first) is not a Man, he is *a Lyer, a lye, and altogether vanitie.*

And what shall I then say of the fearefull? Alas, looke vpon his stiffe erected Locks, his pale deiected Looks, his trembling Ioynts, his faltring Tongue, his amazed Countenance, and affrighted Gestures; and tell me whether he hath not vtterly vanished, whether the *Man* be not vtterly carried away. Will yee an example of Feare and Boldnesse in a monstrous mixture combined, with a seeming contrariety of Passions, to see the power of Impotence? Take me a young Iesuited Nouice, and  
feare

feare him with their Poeticall  
Purgatorie, or the Tragicall  
Thunber-bolt of the Popes cen-  
sure, and he will rather teare his  
flesh with *self-whipping*, pine and  
macerate himself with *fasting &*  
*watching*, crucifie himselfe in-  
deed before a painted Crucifix,  
expose himselfe to *Periury*, *Idola-*  
*trie*, *King-killing*, *Poulder-treason*,  
*Tiburne*, *Hell*. *Stulti dum fugiunt*  
*vitia, in cōtraria currunt*. *Williams*,  
the late executed Traytor, for  
feare (he told mee thus the very  
\* day of his execution) forsooke  
his practice of *Law*, lest it  
should pollute him; aduentured  
without feare the studies of Di-  
uinitie; feared not to interpret  
obscure Prophecies, after his  
own priuatē phancie, by which  
P 3 being

\* May 5.  
1619.



being resolved of future dismall euent; which he said he feared (and therefore libelled) would come to passe; feared not to blaspheme the Lords Anointed our sacred Soueraigne; nor the Lords anointing, his holy Religion; but from imaginary feares and fancies, euen without conceit of any Prophetickall illumination, feared not those attempts of Treason, which now make his dismembred quarters fearefull spectacles of fright-foole feares.

I would I could not say of another extreme, that some are superstitious for feare of superstition, and feare more to be depriued of a fancy then of a benefice; of the Sacrament, then  
their

their humour; who make (for they find it not) Religion to bow the knee to the Almighty in the highest solemnitie of Religion, when Prayer and Sacrament, and the Sacrifice of themselves are conioyned? which disobey the Scripture, inioyning obedience, for feare of disobeying, like those which kill themselves for feare of death. What should I proceed in other  
 \* bewitching passions of foolish Men? Sometimes our affections were as the four<sup>a</sup> Riuers of Paradise, making glad this Citie of God: but that Quondam Man is dead in trespasses, and by the Ferry-man of Hell is now ingulphed in these hellish Riuers, which alway carry vs downe the trou-

\* Gal. 3.1.  
 a The principall, whence the rest are deriued, are numbred foure, named in that Verse of Virgil, *Hinc metunt, cupiunt, dolent, gaudentq;*

bled streames of Passion and Perturbation. PHANTASIE like a drunken Coach-man, receiving false intelligence by his fancifull humorous spectacles (which sometimes makes things greater; sometimes as in glasse vn-euenly cut, multiplies the object; sometimes, as in coloured glasse; makes all things seeme of one colour; and sometimes, as in thicke glasse, suffers nothing to bee seene at all) being carried with an opinion of good or euill, without further examination, carries and hurries vs into euils indeed, with conceit of euill; into Quagmires, Precipices, Wayes, Waylesse, impossible, impassable; and that which was giuen as a Spurre or Bridle  
to

to quicken or stay vs, is now like a wilde Horſe, that ouerthrowes his Rider.

Thus when the *Senſe* preſents a pleaſing Obiect, without due examination, the *REASON* is by the *Fancie* tickled, & inclines the *WILL* to entertaine it; firſt, by a *Paſſion* of *Liking*, then, of *Love*, as the moſt Honorable of *Affections*: which if this ſeeming Good (for ſeeming and being in this Court are one) be preſent, placeth it in her gilded Chariot of *Ioy*, whoſe Coach-man is *Delight*: if future, ſhee mounts it on the Eagles Wings of *Deſire*, the Mother of *Hope*; attended in both with *Fauour*; ſometimes alſo with *Reuerence*, or in other caſes, with *Compaſſion*; and ſel-

seldome wants one Courtier, called *Pride*; a sawcie Companion, rather then Attendant, both of *Loue* and *Hatred*; a *Chimera*, mixed of *Ioy*, *Desire*, *Confidence*, with haughtie eyes, reflected on *Her selfe*: *Delight* and *Laughter* are *Loue's Pages*; *Hope*, her *Vsher*: The rest I omit. But if the *Sense* offers a distastfull matter, it is entertained by *Offence*, after that, by *Hatred*; which, if it be present, sets on it *Wrath*, *Indignation*, *Enuie*, *Reuenge*; or is confounded with *Shame*, or retires her selfe with *Sorrow*: if future, *Fear*, *Shamefastnesse*, *Horror*, *Despaire*; or else, on other intelligence, *Boldnesse*, *Contempt*, *Irrisition*, *Neglect*; in cases doubtfull, *Suspition*, *lealonsie*, and other the like

like *Cloudie Passions*, are mustered in Mans Heart, which is the Chamber or Parlour where they repose, & Field also where they contend, sometime with other Objects, sometimes by *Distraction* or *Conscience* embroiled amongst themselves; making the Heart a Stage of ciuill vnciuill Warre, of selfe-Contentions and Diuisions.

To pursue all these Furies, were to make a Tractate of almost all Vices: and each Man is a Commentarie to himselfe of this Discourse, and either sees in himselfe, or by not seeing, lets others see in him, the vnrulinesse of *AFFECTION*. And who would willingly walke with me the melancholic Maze of *Griefe*,  
to

to see some *sighing*, some *sobbing*, some *weeping*, some *crying*, some *howling*; some past all these, in *stupid amazement*; some *murmuring* against God, some *meditating Reuenge* against Men; all *executing it vpon themselves*, yea sometimes *executing themselves* too? It is a pleasanter discourse of *Ioy* and *Laughter*; but what greater miserie, then to be a common Foole, to procure others *Laughter* by our *Folly*? Such Men are *Naturall Fooles*, and such Fooles are *Naturall Men*, the indignation of Angels, the *Laughter* of Devils, in beholding such *madde Courses* and *Choises* as we take & make to please our deluded *Fancie*. What should I speake of other  
Af-

Affections ; when *Zeale*, the edge of them all, which like Varnish, giues them all their lustre, is so often (and without better Light then Natures, alwayes) blind, and proues like Fire, not in the Chimney, but on the House, House-hold, and House-holder ; the Mother of all Heresies, Schismes, Superstitions, and Persecutions ; a Fire from Hell, which sets the Church on fire ; a sharpe Knife in the hand of a Child, or sharpe Sword in the hand of a mad Man ; the sharper, the worse, as fitter Instrument to his owne & others Ruine ? Once, it was Zeale, without Knowledge, which crucified Christ.

C H A P.



## CHAP. XX.

*Of the Conscience.*

**I**F I should adde to these Affections, which participate so much of the *Sense* and *Bodie*, the CONSCIENCE, seated in the highest part of the MIND, as it were a iust Vm-pire betwixt God and Man, gi-uen as a Guardian to the Soule and Vertues keeper; what should I now finde it, but a Harben-ger for Hell, flashing perpetuall Lightnings in the Soule? Light-nings indeed, rather then Light, and terrifying more then com-forting? This sparke, after the Fire of Gods Image extinct, is left in vs; in some, a bridle of Na-

Nature, lest the wickednesse of Men should not leaue a Face of the World in the World ; in others, by disposition and working of a higher and supernaturall Light, to be a preparatiue to, and a preseruatiue in the Light of Life. If \* wee haue CONSCIENCE, this continually argues vs of Vanitie ; *There is no Peace*, \* *saith my God, to the Wicked* : if we want it, we argue our selues more, and doe indeed shew, that both God and Man is vanished out of vs. Yet such there are, that seeke to flash out the flashings of this Light; that cannot read the Booke of *Scripture*, will not read the Booke of the *Creature*, and labour to extinguish this Light of Nature, that

\* *Dilem-  
ma.*

\* *Ec. 57. 21.*

\* Gen. 4.  
13, 14, 16.  
--Quos divi  
conſcia facti  
Menti habet  
attonitos &  
ſurdo ver-  
bere cadit.  
Occultum  
quatiēte  
animo tor-  
tore flagel-  
lum, Iuu.  
Sat. 14.

that with *ſeared Conſciences* they may more ſenſeleſſely commit their ſenſuall workes of Darke-  
neſſe in the Darke. But all can-  
not effect ſo much. Looke vp-  
on \* *Kain*, the firſt-borne of  
Men, curſed and branded by  
God, and in his many remoo-  
uings, neuer able to ſhake off an  
accuſing Conſcience: wretched  
Man, alwayes bleeding his Bro-  
thers bloud; not daring to looke  
vp to Heauen, fearing to looke  
downe to Hell; *Accurſed from  
the Earth; a Runnagate* in the  
World; *his Bodie marked with a  
Brand*, no leſſe of Ignominie  
then ſafetie; his Soule become  
a Stage for Anguiſh, Horror,  
Deſperation, and other the Fu-  
ries of Hell; not able to ſuffer  
(which

(which yet he cannot but suffer) the guilt of passed Wickednesse gnawing him, the weight of present Misericordie pressing him, the dread of a Death, & a Death attending him; restlesse in himselfe, hated of the World, despairing of reliefe from God; a lively Mappe of the deadly and damnable state of Sinne & Sinners, which haue a Hell in themselves, a Hell that comes to them before they come to Hell; a true Example of this Rule, *Euerie Man is altogether Vanitie.* And they that want these Accusations here, shall one day find this sleeping Dogge to be awakened with greater furie, and all this time to haue strengthened himselfe to a more terrible Butcherie.

Q

C H A P.

## CHAP. XXI.

*The sympathie of Soule and Bodie ; their ioynt Conspiracie in Sinne.*

**N**OW, if the *Understanding, Will, Affections,* and the *Conscience* bee thus depraued, thus vanished ; small hope is of the *Bodily Members*, which are but *Seruitors* vnto those higher Powers. Such indeed is the sympathie betwixt the Soule and Bodie, that as *Adam* and *Eue*, they will take part each with other, though it be in the forbidden Fruit ; both tempting and tempted of each other, liuing and dying together ; that is, *Euerie Man*, and  
eue-

euerie part of euerie Man, is  
 altogether Vanitie. The SOVLE  
 imploies the BODIE in euill;  
 and the corruptible BODIE pres-  
 seth downe the SOVLE, and the  
 earthly Tabernacle weigheth downe  
 the Mind, that museth vpon many  
 things. Nor can the Sunne yeeld  
 his cheerefull Rayes thorow so  
 thicke a Cloud, nor the Eye see  
 cleerely thorow so dull a Glasse,  
 nor the Rider wisely manage so  
 wild a Colt, nor a long Iourney  
 be soone passed vnder so heauie  
 a Burthen, nor the best Wine be  
 incorrupt in so bad a Vessell;  
 nor a cunning Artificer with so  
 bad a Toole, or Instrument,  
 bring his worke to perfection.  
 Such is the BODIE to the  
 SOVLE: partly by Diseases dis-

Wisd. 9. 15.

—Corpus  
humani  
Extremis  
vitis ani-  
mam quod  
pragmat  
vna. Hor.

abled for service; as, Blindnesse, Cramps, Gowts, Feuers, Fren-  
sies, and a world of like wret-  
ched Miseries: partly, by abu-  
sed Health and Prosperitie, pro-  
voking to Pride, Lust, Rapine,  
Atheisme, and a Hell of like  
damned Monsters: partly, by  
false Intelligence, rayfing often  
Mutinies in the Affections; al-  
wayes like a fond Wife, peruer-  
ting her fonder Husband, that  
little hope remaines of *Ahab*;  
matched with such a *Iezabel*.

KING. 1. 15.

And yet is *Ahab* worse then  
*Iezabel*; for he should haue ru-  
led her, not shee him: The Au-  
thoritie also abused, was his, his  
the Letter, sealed with his Seale;  
with his priuitie, for his Posses-  
sion; and therefore worthily to  
his

his punishment. Such a power hath the *SOVLE* in and ouer the *BODIE*; but voluntarily admitting, committing such tyrannie. How often doth the *SOVLE*, for sensuall and bodily respects, forget her spirituall Nature, become a Slaue, a Beast, and as it were an incarnate Deuill; and thereby both hath, and taketh the aduantage, by Adulteries, Drunkennesse, and other bodily Euills, to out-roare (let me speake it in the roaring Dialect) the Deuill himselfe? How often, by Ignorance, Curiositie, Heresie, Selfe-will, Pride, Obstinacie, by Horrors, Desperation, and other *Soule-diseases*, doth it rob the Bodie of Food, Rayment, Credit, Rest, Comfort,

Q 3

yea,



yea; of Life it selfe? so doe they  
perish together, that haue to-  
gether conspired against their  
God, the *Blinde leades the blinde,*  
*and both fall into the ditch.*

# CHAP. XXII.

*The Members made instruments of  
sinne; and the manifold sinnes  
of the Eyes.*

**E**t vs a little view the  
spirituall vse of this Bo-  
dy, and the employ-  
ment thereof towards God, in  
this gouernment of the Soule,  
and yee shall see, *Sinne* (as the  
Soule of our corrupted Soule)  
*raigning in this mortall body, and o-  
beyed in the lusts thereof; the mem-  
bers*

bers also yeelded as instruments of vnrighteousnesse to sinne : - which saith vnto them; Goe, and they goe; Come, and they come; Doe this, and they doe it. This may wee see in each part and Member by it selfe; this in the whole B O D Y together. And first, let vs see it in that seeing member the EYE, whose excellence wee haue before declared : but how farre deiection, to be a window for Hel, a loope-hole for Lust to shoote out, a looke-hole for the Deuill to shoote in himselfe and his fiery Darts? Well may it be the seate of Teares, which giues so much cause of them, which sees so much sinne and punishment, so many eye-sores. Eue looked (behold a longing <sup>a</sup> eye) and to

a Gen. 3. 6.

b Gen. 4.5.

c Gen. 9.22

d Pro. 30.

e Gen. 30.  
38.

f Gen. 31.2

g Pro. 23.6

h Gen. 34.

i Gen. 34.

satistie the lust of her eyes, hath made vs see so much miserie. Cain had an Enuious eye, <sup>b</sup> a false countenance; his eye was euill, because his brother was good. Ham (with a <sup>c</sup> Scoffing eye) saw the nakednesse of his Father, & derided it; this mocking <sup>d</sup> eye the Ravens of the Valley shall picke out, and the young Eagles shall eat it. Jacobs Sheepe had a <sup>e</sup> Phantasticall eye; and how many conceiue at euery sight and new toy they looke on? Laban had a <sup>f</sup> Churlish eye to his Nephewes; Salomon calls it an <sup>g</sup> euill eye, which saith, Eat and drinke, but his heart is not with thee; the morsell which thou hast eaten shalt thou vomit, and lose thy sweet words. Dina is accused for a <sup>h</sup> Wandring eye, that must needes

needes goe to see and be seene;  
 a sight which cost her her Vir-  
 ginitie. *Iosephs* Mistris was pos-  
 sessed of a lustfull Deuill, which  
 entred at the <sup>i</sup> Eyes; <sup>k</sup> *hawing*  
*eyes full of adultery*, saith *S<sup>t</sup>. Peter*  
 of the like. The men of *Bethshe-*  
*mesh* lost fifty thousand and se-  
 uenty men, for their *Curious<sup>l</sup> eyes*,  
 looking into the Arke. *Michals*  
<sup>m</sup> *Proud disdainfull eye*, made her  
 dye childlesse. <sup>n</sup> *Achan & Abab*  
<sup>\*</sup> *troubled Israel* (but themselues  
 and theirs more) with a *Couetous*  
*eye*, an vn-satiab<sup>l</sup>e eye; neither is  
<sup>o</sup> *this eye satisfied with riches*; nei-  
 ther saith hee; For whom doe I la-  
 bour and bereaue my soule of good?  
 this is also vanitie, yea it is a sore  
 travell. The Daughters of *Zion*  
 are threatned for their <sup>p</sup> *Wanton*  
 eyes,

i Gen. 39. 7  
 k 2. Pet. 2.  
 14.

i 1. Sam. 6.  
 19.

m 2. Sam. 6  
 16, 23.  
 n 1of. 7. 21,  
 25.  
<sup>\*</sup> 1. Kin. 21.  
 1.

o Eccl. 4. 8

p Es. 3. 16.

q El. 58.7.

r El. 6.10.

f Deut. 19.

3,4.

eyes, and the whole Nation for  
 q *unmercifull eyes, turned from their*  
 r *owne flesh; and* <sup>r</sup> *for shut and clo-*  
*sed eyes, which for want of inter-*  
*nall light, saw and saw not; like*  
 f *their fore-fathers,* <sup>r</sup> *Who had seen*  
*all that the Lord had done before*  
*their eyes, the signes and those great*  
*miracles: yet the Lord had not gi-*  
*uen them an heart to perceiue,* <sup>\*</sup> *and*  
*eyes to see, and eares to heare vnto*  
*that day.*

I will not rake out of the  
 Poets, *bewitching eyes*; nor that  
*Wittolds eye*, which is *doctus spe-*  
*Etare lacunar*; nor those *burning*  
*eyes kindled from Hell*, *Vritq; vi-*  
*dendo Fæmina*: nor out of Histo-  
 ries the wickednes against God,  
 by all kinde of Idolatries to the  
 Sunne, Moone, Starres, Images,  
 to

to satisfie the Eye in her carnall deuotions. Doth not the Scripture tell vs, that *Faith* and *Sight* are opposite? that here <sup>t</sup> wee walke by *Faith*, and not by *Sight*? And <sup>u</sup> hope that is seene, is not hope, and yet by hope we are saued, and without *Faith* it is impossible to please God. Blessed <sup>x</sup> are they (saith our blessed Sauour to Thomas, which had tyed his faith to his eyes and fingers) which haue not seene and haue beleued. There are three high-ways in the <sup>y</sup> loue of the World, from God to the Deuill, from Earth to Hell, and one of these (in S. Iohns reckoning) is the lust of the Eyes; and certes, the two other, the lust of the Flesh, and the Pride of life, drinke in most of their poyson from the EYE.

This

t 2.Co.5.7

u Rom. 8.  
24.

x Ioh. 20.  
29.

y 1.Ioh.2.  
15,16.

a Iob 31.1.

b Verſ. 4.

c Pl. 121.1.

d Pl. 119.  
37.

e Gal. 3.1.

This caused holy Job to <sup>a</sup> make a covenant with his eyes; why then should he looke on a Maid? His eye was still fixed on him, which did <sup>b</sup> see all his wayes, and counted all his steps. David suspecting his frailtie, would not trust himselfe in the like couenant, but lifted <sup>c</sup> vp his eyes to the hills from whence came his helpe, and prayed to the Lord, Turne <sup>d</sup> away mine eyes from beholding vanitie. This is the only remedie against the innumerable diseases, and spirituall maladies of the Eyes: that wee hauing our Eyes enuenomed by the old Serpent, looke vpon that brazen Serpent IESVS CHRIST, in the ministerie of the Word, and that visible Word the Sacraments, before <sup>e</sup> our eyes evidently set

set forth and crucified among vs  
(this is the Eye of Faith) and as  
the<sup>f</sup> eyes of seruants looke vnto the  
hand of their Master, and the eyes  
of a Maiden to her Mistris, so our  
eyes (the Eyes of our hope) wait  
vpon the Lord our God; vntill hee  
haue mercy vpon vs. Lastly, for  
Charitie, that wee looke not too  
much on our good works, or  
desire them to be seene of men; nor  
yet be so cloudy, that men<sup>e</sup> may  
not see our good works, and glorifie  
our Father which is in heauen: Let  
our light shine; let not our lights  
be dazled with their owne shi-  
ning; the Eye should not see it  
selfe, its owne beautie. But I for-  
get my Text, to expresse the va-  
nitie, and not the cure of the  
Eyes, whiles thus I oppose a  
three-

f Pl. 123.26

g Mat. 5.16



three-fold High-way, Eye-way,  
to Heauen.

CHAP. XXIII.

*The twelue Tribes, or Iurie of vn-  
circumcised Eares.*

\* \* Eccl. 1. 8.

Gen. 49. 5.

**H** He \* Eye is not satisfied  
with seeing, nor the Eare  
with hearing. The Eye  
and Eare are like SIMEON and  
LEVI, Brethren in euill, vasa ini-  
quitalis bellantia, instruments of  
crueltie are in their habitation. Of  
these, corrupted, corrupting  
Eares, you may impannell a  
whole Iurie, but neither good  
nor true amongst them, altoge-  
ther vanitie. The first of these  
are like Midas (well may hee  
chal-

challenge the dignitie of Foreman) with huge *Asses eares* of a large size. I speake not of the Inhabitants of *Zeilan*, *Botanter*, the *Nairos*, and other *East-Indian Gallants*, which accounting great *Eares* a great brauerie, dilate and enlarge them with weights, that their shoulders might beare this naturall-vnnaturall burthen. I meane such as place all Religion in the *EARE*, and admit Christ, as men doe Beggars, no further then the Porch: to *pray in the Temple* were too Pharisaicall, at least it is not *set for Set Prayer*; they reserue themselves till the Sermon, the last seruice; nay, if that were seruice, they would none of it neither. *Aristotle* accounts great eares

cares the physnomie of a Foole or Babblers. *Diogenes* supposed that *Minda* would runne out of the Gates, it being so small, and they so large. Authors relate of Monsters with eares hanging to their feete: but here feete, hands and all grow into the eares; these are the Inclosers of Religions Commons; and the wide Gates, out of which our small Sanctitie may easily run: as if the Wiseman had stumbled, saying, *Let vs beare the end of all*, for, *Let vs end all in hearing*. There is an *Apish* small contracted Eare, contrarie to the former, a penurious Hearer, voluminous Speaker; the **E A R E** is growne into the *Tongue*.

There

Eccl. 12.  
13.

There is a labyrinthian eare, full of Mazes, Windings, Circles, that is, a *Curious Eare*, which listens still what \* *I V N O* whispers in *I V P I T E R S* eare; which heares to heare, and entertaines knowledge as a Currizan for pleasure, not as a Wife for lawfull issue. There is an *Itching eare*, euer hunting after nouelties. There is a *Slanderous eare*, accessorie to the theeuish Tongue, that hath robbed God of his Truth, or his Neighbour of his good name; this *Receiuer makes the thiefe*, is \* an exile from Gods Hill, and excommunicate from his Tabernacle. There is a *Charmed eare*, that heares nothing, accepts no reasonable excuse or submission. A *delicate eare*, which

\* *Quid In-  
no in an-  
rem loui,  
Plant.*

\* *Pf. 15. 3.*

R

visits

visits the Pulpit like a Rhetorike Schoole, is as hee that cannot drinke but out of a painted glasse, of more fancy then thirst: and yet in a contrarie extreme, that *Rustique eare* is as rude, that like the Beggar must needes drink out of his wooden dish, esteeming *Latin*, and other furniture of Learning, too handsome ornaments for an honest Sermon.

There is an *Eare-fashion*, like the *haire-fashion*, a loue-locke on the left side (we learnd it of the *Virginians*, and they of the *Deuill*, so appearing in that habit) when men haue but one eare, and that a sinister one too (is not euery Recusant such a *Malcbus*? *Peters* pretended Successor) hath

hath cut off his right eare; A faire Pillorie preferment haue our Papists; they will heare none but men of their own humor. Somewhat it was, but not hunger, when *Amnon* could eat no *\*Cakes* but of *Thamars* making. There is a *Buzzing eare*, that hath a continuall humming & sound, euer heares and neuer heares: such is the preiudicate Eare, which forestalled with opinion, interprets all things, be they neuer so dissonant, to his sense. There is a *Statute eare*, that heares more for Law then Gospel, to please Men rather then God. And there is an *Accidentall eare*, that falls into Church by chance, and to passe the time, if his eyes either by sleepe closed,

\* 1.Sa.13.

fed, or by wanton objects too wide opened, wil permit, heares a piece of a Sermon; making Gods House, as *Seneca* said of the Schoole, *Diuersorium otij*. What should I pursue the innumerable vanities, that in common life finde accessse at the EARE, where Faith and Charitie, by thus many *Philistims* are shut out in the immediate acts of Religion?

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CHAP. XXIIII.

*The vanitie of the Tongue; and  
the sinke of vanitie the Heart.*

**I** Should be too tedious, if I should thus insift (and yet wee thus insift) in other mem-

members. What Tongue can herein trace the T O N G V E, & finde out the *Protean* volubilitie therof into all deformed formes of iniquitie? Well might *Pambus* \*, hearing the first Verse of this *Psalme*, *I will take heed to my wayes, that I sinne not with my tongue*, take long time to learne it, and professe himselfe a *Non proficient* after sixe Moneths; yea after nine and fortie yeeres, not to haue well learned it. For whereas all sinne, like that Hell-dogge *Cerberus*, or those Monsters *Scylla*, *Chimera*, *Gerion*, is diuided into three, the *Thought*, *Word*, *Deed*; one of the *Stygian Triumviri*, is the T O N G V E. Wee cannot here, as in the former, muster twelue Tribes of

\* *Hist. Trip.*  
18. c. 1.



a Iam. 3. 6.

*Philistims*; Saint Iames hath told vs, <sup>a</sup> *It is a world of wickednesse; so set among our members, that it defileth the whole body, and setteth on fire the course of nature. Yea, it is a Hell of wickednesse, for the Tongue is fire* (not Æthereall, Elementarie, Vitall, but) *it is set on fire of Hell. This perhaps in some? No, euery Man is vanitie, the Tongue* (S. Iames addeth)

b Verſ. 8.

<sup>b</sup> *can no Man tame; it is an vnruly euill, full of deadly poyson. But what of the Religious Professors? If any Man among you* (Saint James answereth) <sup>c</sup> *seeme Religious, and refrayneth not his tongue, this Mans Religion is vaine. Alas, poore Amsterdam-Seēt, which is gone from vs, and from themselves too: alas, poore mar-Pre-*  
late

c Iam. 1.

26.

late Religion, that <sup>d</sup>despiset<sup>h</sup> go-  
uernment, and speakes euill of them  
that are in Authoritie, speakes euill  
of the things they know not; alas,  
poore Table-talk Religion of  
the Censorious iangling crue  
(which more reformes others  
then it selfe, which makes <sup>e</sup>many  
Masters, and teacheth to <sup>f</sup>iudge,  
not themselves <sup>g</sup>, as they are com-  
manded, but the <sup>h</sup>Spirits of the  
Prophets; the Persons, Callings,  
Actions, of Magistrates, Mini-  
sters, all Men) all this is a vaine  
Religion, and euery such Man at  
his best (this best and most reli-  
gious) estate, is altogether vanitie.

I should be vaine to number  
the kindes, when besides what  
is done against the rest of the  
Ten Commandements, it were not

d Iud.8.10

e Iam.3.1.

f Mat.7.1.

g 1.Co.11.

31.

h 1.Co.14.

32.

\* *Centum*  
*Celle, a*  
*Towne in*  
*Italy.*  
*And Cen-*  
*tum Colles,*  
*in Hunga-*  
*ry.*

\* *Lem. de.*  
*Occult.*  
*Mirac.*

\* *Mat. 23.*  
*34, 35.*

hard to reckon ten times ten several Heads of Sinnes, as so many Fountaynes of innumerable indiuiduals (as if the TONGVE were \* *Centum Cella*, or *Centum Colles*) against the third Precept alone; and yet some of the other (the Ninth especially) are principally transgressed by the TONGVE. *The poyson of Aspes is vnder their lips*, is spoken of the TONGVE, which (not without a mysterie) is moystened alway with that Spittle, which with a greater poyson killeth Scorpions, Quicksiluer (which *Plinie* calls *Venenum rerum omnium*) and venemous Beasts.

But if the Tongue bee thus wicked, what is the HEART, *out of the abundance* \* *whereof the mouth*

mouth speaketh? Out of this euill  
treasure, nothing but euill can be  
produced. The HEART is \* wic-  
ked and deceitfull aboue all; who  
can know it? God alone can doe  
it, and him \* it repented (sayth  
MOSES) that he made Man on  
the Earth; and he was sorrie in his  
heart. What pierced his HEART  
so farre? The wickednesse of  
ours: for the imaginations of the  
thoughts of Mans heart are onely  
euill continually. O altitudo! It  
is an Abyssus beyond any search.  
The Heart is a very Sinke, Cha-  
os, and fierie Hell of Villanie;  
which, as a great and bottome-  
lesse Gulph, prohibites further  
passage, in examination of her  
Blacke Guard, \* The hands full  
of Bloud, \* Feet swift to shead  
Bloud,

\* Ier.17.9.

\* Gen.6.5,  
6.

\* Es.I.

\* Pro.6.

\* Ela. 59. 7.

\* Pro. 30.

14.

\* Phil. 3. 19

*Bloud, \* the Throat an open Sepulchre, \* Teeth as Swords, Chawes as Knives, the \* deified Belly, and the rest of the inferiour Members, all made Weapons to Vnrigh- teousnesse; all of them (together with their Owner) altogether Vanitie.*

# CHAP. XXV.

*The Vanitie of the whole Bodie together in diuers Vices; and of Fashions in generall.*



*He whole B O D Y, whol- ly and together consi- dered, is imployed to Vanitie, in Meats, Drinks, Lusts, Apparell. That this high-cre- cted and admirable Frame of the*

the Bodie, so fearefully and wonderfully made, should(as is reported of the great Palace in greater Constantinople, built by greatest *Constantine*\*, now made a Stable of wild Beasts) be deicted to so base Offices, to be a *Strainer* or *Colander* of diuers Meats! To be a *Shambles* of diuers slaine Beasts! To be a stinking *Fish-market*, a *Poulters Fowle-shop*, a loathsome *Cookerow*, a vile *Victualling-house*! yea, to be no more a BODIE, but a *Barrell*, *Tunne*, *Hogges-head*; a smoakie *Brew-house*, nay, a *Bawdie-house* and filthie *Stewes* of hatefull Pleasures and senselesse Sensualitie (wherein the Bodie sustaines a speciall disgrace; *Euerie sinne being without the Bodie*,  
that

\* *Sandys*  
and other  
Trauellers  
Relations.

\* I. Cor. 6.  
18.

\* Reu. 18. 2

\* Rom. II.  
33.

that is, in the abule principally of other Creatures ; but here, the Bodie it selfe is the Instrument of Sinne ; and, \* *He that committeth Fornication, sinneth against his owne Bodie !* ) That it should be made a *Stable of wild Beasts*, that is, of beastly, sauage, vntamed Passions ! That it selfe should be a *Wild Beast*, nay, *all Wild Beasts*, monstrously combined in one ! That all which Antiquitie hath fabled of *Griffons*, *Harpyes*, and other names of *Monsters*, should in it be verified ! That it should be \* a *Cage of vncleane Birds*, an *Habitation of Devils*, and the *Hold of euerie foule Spirit* ! \* *O the depth of Diuine Iustice ! how vnsearchable are his Iudgements, and his wayes past*

*past finding out ! O the depth of humane Wickednesse ! how vt-searchable is Mans Miserie, and his Vanitie past finding out !*

*The \* Fashion of this World passeth away : Of this World also, this Microcosme, where Gestures, Vestures, Faces, Graces, all follow Fashion ; follow indeed ; euer in imitation of that which is but Fashion, which is not, but continually passeth away. Such followers are wee, that wee are not our selues, but Apes, Histrionike Actors, and Personate Players of other Men; meere Seemings, Resemblances, Circumstances, and Mimicall Complements : such Fashion-mongers, that we must be new out of the Mint, of the last Impression*

" 1. Cor. 7.  
31.

*Nec te qua-  
sueris ex-  
tra. Pers.*



pression and Edition ; and that lasts not; for it is the fashion of Fashion, to be passing; for *the Fashion of this World passeth away.* To omit our Nods, Becks, Cringes, and Ceremonious Arts of Salutations and Courtings in each Sex; let vs take a little view of the Ward-robe, and (*Materiam superabit opus*, wee may say in another sense) wee shall not so much admire the expence of Mannors (which some are said to weare on their Backes) as Manners; of Wealth, as Wit; of Money, as Manly Wisdome and Vertue; as if Man were thus vanished into Clothes and Outside, and they continually vanished againe in new new Guises and Disguises of Fashion.

God

God made Man naked; but such a Nakednesse, as clothed him with Beautie admired of Angels, with Maiestie venerable and awfull to inferiour creatures: but since Man stripped himselfe of his best Clothing, his very Clothing makes him naked: And hard it is to say, whether sauage American Nakednesse, or curious phantasticall Attire, doe more deforme him; whether his silly Figge-leaues at first, or his present Cuts and moderne Fashions, doe more become him. The Indian seemes to adorne his Nakednesse with Pounces, Races, and manifold Figures wrought in his Skinne; and some slit the Gristles of their Noses, which they

\* See my  
Pilgrim.  
13.6.9.

they adorne with Rings \* of Iet  
and Amber, that cause them to  
ouer-hang their Mouth; their  
Lippes boarded and ringed, to  
the like hanging ouer the  
Chinne, and esteeme themselues  
Gallants, thus accoutred. The  
Christian, that knowes Appar-  
rell to be Sinnes Liuerie, as if he  
gloried in Sinne, doth as much  
swagger himselfe out of Ciuill  
and Christian decencie, as much  
emulates *the old Serpents* defor-  
mitie, as much strives to cut,  
race, pinke, print, iagge and fa-  
shion himselfe out of humane  
Feature, to put off a Man, and  
put on a Monster, in a humour  
of Gallantrie.

CHAP.

## CHAP. XXVI.

*Womens fondnesse, Mens vanitie in  
varietie of Fashions.*

**W**E may indeed pitie the weaker, first-finning; Sex; *Mulier* is so called à mollicie (*immutata et detracta litera, velut mollis*) saith \* *Lactantius* out of *Varro*; and is accordingly more pliant, waxen, mutable, more easily melted into new Formes, and cast into new Molds of Fashion. Weaker, said I? nay, how many of them are strong Holds and impregnable Fortresses in this kind? whom neither scorching Heat in Summer, nor \* pinching Cold in Winter, nor nipping vnseasonable

\* *Lact. de  
Op. D. c. 12.*

\* *Pride is  
neuer a-  
cold.*

S

ble

ble Winds, nor that Haile-shot (Hell-shot) of lustfull Eyes, *fierie Darts*, can make so much as to interpose a Shield, or any Couering of Attire, before their delicater parts, the tender Pappes: except we call that a Couering, the false Brests, lately bought, not of the Dawber, Plaisterer, Painter, but the German Artificer (O Mysterie of Iniquitie!) as the *nakednesse* of the Brest was before borrowed of the Italian Curtizan; which with better right might keepe *open her shop-windowes*, as professing common sale. But ours are *Gentlewomen*; they buy, they sell not; buy indeed their pouldered *Bush* and frizzled Excrements of the Tirewoman, their *Faces* of the Complexion

plexion seller, their *Breath* of the Apothecarie; their *Teeth*--- But I bite too deepe, and haue lost my selfe in a Labyrinth: for who am I, to vndertake such a Taske? How soone would these Feminine Tyres tyre me? And I maruell, themselves are not tyred with them; or doe not, as *Tully* spake of the Augures, laugh one at another, to see such ambitious Hippos climbing to the Shoulder, their Rebatoes, Chaparoones, Frouzes, Falfes, Puffes, and Dresses, the names whereof I doe not, cannot know, except some Ladies Woman would set forth a new Dictionarie, which (as one calls his, *a World of Words*) may be termed, *Mundus Muliebris*; and this with new

Editions and Additions euerie yeere; for by the yeeres end, a great part thereof would be obsolete, and (like the Fashion) out of vse.

But Fashion is as the Moone, not onely Feminine, but Masculine. So they which professed to be their Wiues Masters, sacrificed to *Lunus* \* at Carrhæ: so *Venus* among the Cyprians, and *Baal* with the Syrians, was male and female; and so, I am sure, is Fashion with vs: Masculine Maiestie is vanished in the most, & become a very Moone; neuer sees the Earth twice with one Face. And truly, if some of our ancient Forefathers should arise from the dead, & looke vpon this English Earth; could they ima-

\* *Spartian.*  
in *Caracall.*  
*Al. ab Al.*  
*gen. d. l. 4.*  
c. 8.

imagine vs to be their Posteritie, Men so diuersified in Moods & Figures frō the *quondam* English? Nay, if some *Mandeuill*, or Traueller of this very Age, had spent in farre & foraine parts but thirtie of the last passed yeeres without sight of any English, and at his returne should be incountred with so many Fashions vnlike to each other, and all, to those which he had here left at his departure; would he not thinke the Mariners had mistaken the Coast? Or had he trauelled to see Fashions, as some doe; would he not see his folly, that might, through the folly of his Countrey men, haue seene in that time as many successions & variations of Fashion at home, as in all his Trauels?



## CHAP. XXVII.

*Fashion suted and attired from the  
Head to the Foot.*



What might this our sup-  
posed Traueller (thinke  
you) thinke of the Flat  
Cappe, worne out of Fashion  
flat? the varieties of Blockes for  
the HAT (I meane not the  
HEAD) round, flat, high, low,  
broad, narrow, each with their  
subdiuisions and nice distincti-  
ons (three new Fashions, in both  
Sexes, ye may obserue in a picce  
of this last yeere) with no lesse  
varietie, in Fethers, Buttons,  
Bands, Materialls? that I can  
scarcely tell *ἑρθευμένον*, how to cut  
aright, and to fashion my Pa-  
rishioners

rishioners \* Consciencies in the  
sale of them; the new Blockes  
leauing such old Braides and  
Fashionlesse Wares in their  
hands, that if they be not vniust-  
ly iust, in punishing the Buyer  
whiles the Moone is new, with  
an vnreasonable Price for his  
vnreasonable Noueltie, they  
shall be iustly vniust to them-  
selues in the Wane; losing by  
their braided Commodities,  
which they haue multiplied be-  
yond the Market, to fit euerie  
Nouellists humour.

\* S. Mart.  
Ludgate, a  
Street of  
Haber-  
dashers.

But wee would be ashamed  
to set the Felt and Band-maker  
to schoole euerie day in his  
Trade, and learne no *Capitall*  
Experiments on our selues:  
Witnesse our *Haire* (then cut  
S 4 round

round and plaine) now with hot  
 Irons *crisped*, with staring *Fore-  
 tops* frighted, with Womanish  
*nicetic*, *washed*, *combed*, *pouldered*,  
*perfumed*; with Goatish *Frizzles*  
 bushed. I erre; I cannot say  
 of many, *witnesse their Haire*;  
 alas, it is but borrowed: Bor-  
 rowed? let me not wrong them;  
 their Neapolitan spoyles haue  
 made them *homines nihili, ne hili  
 quidem*, haue not left them *ne  
 pilum unum viri boni*; yet are they  
 Merchants, verie Merchants  
 still, and haue bought their  
 Haire, and therefore this Com-  
 moditie is their owne; they were  
 payd before, they haue payd for  
 this; and can, if need be (such is  
 their store, such their courtesie)  
 giue you two for one in euerie  
 salu-

salutation. I omit (and would our Gallants would so too) the *sinister Loue-locke* (I told you before, the \* *Virginians* learned it of the *Deuill*, wee of them) the *Turkish Mustachoes*, the *Spots*, *Patches*, *Pinsons*, *Playsters*, and vnmanly *Playstering*.

What should I say of the *Bands* (which our supposed Traueller saw in diminutiue forme, vnstarched, set with a forked sticke) since without bounds varied? either *Clocked*, *Laced*, *larger Fall's* borne vp with a *Pickadillo*; or scarcely *Peeping* out ouer the *Doublet Coller* (*alio fastu Diogenes*) or ruffling in labyrinthian *Ruffles*, in many *Files* or *Sets*, *Tacked*, *Carelesse*, *Merchants*, *Artichoke*, and other *Bands* and  
Lin-

\**Tomocomo* a Virginian, contesting with me in discourses of Religion, preferred his *Okee* or *Deuill* to *Christ*, for learning them this gallantrie.

Linnen arrayes, all marshalled by *Lieutenant Steele*, and marching vnder more colours then *Tamerlanes* Tents, some Liuid & Blew, some Red, some Dunne, Dusky, Ashcoloured, Pale, Greenish, Yellow, Muddy, and all the colours of the Moon, of the Rainbow, all that neatnesse or flutterie can giue them; all seeming to haue scaped a scowring; all fled from the late expugnation of their Masters wits; and as it were in these colours, expressing Blowes, Bloud, Dust, Ashes, Feares, Falls, Flames, the Sacke, Spoile, Ruine, vanitie of Man. As for *White*, it is a Natural, an Innocent, fit for Fooles or perhaps for Graue Men, for Priests, or Angels; and our Gal-

Gallant, mindes not the Graue,  
Holinesse, Heauen.

And what might this Trauel-  
ler thinke of his Gargantuan  
*bellyed-Doublet* with huge huge  
fleeues, now with a contrarie  
smalnesse imprisoning the bo-  
dy? and the then Ghost-like,  
Skin-close *Breeches*, since volu-  
minously swolne into Rolles,  
Slops, Barratashes, Bumbasted  
Plaits, and Sailers knee-sacks,  
(as if we minded to act *Some-Bo-  
dy* and *No-Body*; or to keepe the  
Taylor a continuall Nouice, in  
getting his Trade aswell as his  
Money.) The fashions of *Blades*  
whereto wee are girded, our  
*Hangers*, *Girdles*, *Garters*, and  
that *Silken Maze* on the In-step,  
with the *Galoshaw's*, *Cabands*;  
Po-

Polony Coates, would weary you : Sure I am, the Stocking-feller is weary of his Trade, since our Gallant is Booted & Spurd euery day, as if hee were continually Riding from this Fashion to a new; or from his Lands, his Wits, Himselfe, to maintaine the Fashion. One thing I cannot forget, that in prodigall ex-  
 cesse, the inside of our Clokes are richer then the out-side : but the Man is turned Cloke & seeming; hath no good inside at all.

Now if I should adde the new deuised names of Stuffles and Colours, *Crispe*, *Tamet*, *Plusb*, *Tabine*, *Cassa*, *Tertianella*, *Burratine*, *Pan-veluet*, *Lana Murandela*, *Callimanco*, *Sattinisco*, *Figuretto*,

guretto, Poropus, Veletato, Philizello, Paragon, Chiueretto, Mohaire; the lying names of Perpetuano and Duretto; Nouato the truer (which, or Stand further off, another new name may be the title of them all:) If I should adde the Colours of Gingelline, Grideline, Derooy, Elderado, Droppe du Berry, Salimander, Minnim, and the rest, wherein they neuer rest: I should seeme, as Peter in the Transfiguration, to say, *I know not what*; or haply to some others, to coniure and exorcise some strange wicked Spirits, with Monsters of termes. One \* hath told vs a mysterie, that these names, with some new alterations of workmanship, are in foraine parts deuised on pur-

\* *Moresines*  
Trauels.



purpose by English Factors, for our Gull-Gallantrie of *England*. Once, our Iland is thus made an ill Land, whiles we, like jet-beades draw the Strawes and Motes, the vanities of all other Nations to our selues, and verifie the Embleme of Fashion, *A naked Man with Sheeres in one hand, and Cloth in the other, deuising new Cuts.*

How-euer, this remaines true & firme, that Man, in his *Birth*, his *Life*, his *Death*; his *Soule*, *Faculties*, *Affections*, and in his *Conscience*; in his *Body*, the *Parts*, and in the *Whole*; is *vaine*, is *vanish-ed*, is *vanitie*.

## CHAP. XXVIII.

*Of the vniuersalitie of Mans vanitie.*

**I**F we haue not yet seen this vniuersalitie of our vanitie, it is, because (as *Darknesse* hideth it selfe, *dead flesh* is insensible of wounds, and *Death* of death; as the *Falls* of Riuers, & noise of Ordnance, and Bells, with hearing, take away hearing, & the bright *Sunshine* dazles the eyes with a dimming mist; so) *vanitie* it selfe hath depriued vs of the sense of Vanitie, that we can see no *Wood* for *Trees*. This perhaps made *Philip* haue his daily Remembrancer to renew this *Memento* vnto him euery morning, that he

he was a Man; so hard a thing it is for the Eye to see it selfe, or common things to be heeded, where the Sunne it selfe, because a daily Guest, is contemned; a petty Raritie or farre set Jewell admired: so hard it is in this estate of *vanitie*, for Men to thinke and often bethinke them that they are Men. And thus we haue an Argument, not an Assertion alone, that we are *vanitie*, quite out of our selues, vanished from our right mindes, which so farre forget our selues, and need so much prooffe, and so many *Memento's* thereof. We are *vanitie*, \* *Omnimoda* (so *Tremellius*) or as the vulgar hath it, *Vniuersa vanitas*, a very vniuerse of *vanitie*.

\* VNI-  
VERSA.

Man

Man is Vanitie, and Vanitie is Man, Man and Vanitie are conuertible: For this is \* a Rule in Logike, that no Proposition is true, which hath an vniuersall Note affixed to the Predicate, except they be conuertible, as *Homo est omne animal*, is false, but *omne risibile*, is true. All Man is all Vanitie, and all Vanitie is in all and euery Man: Whether it be Vanity of Auersion from God, or of Versi-  
on, or Vertibilitie to the Creature; Vanitie of the fault or of the punishment; For Man, from Man, or in Man; Criminall, Personall, Temporall, Naturall; Man is a Map of all the Regions of Vanitie, an Index of all the Volumes of Vanitie, a Compendium of all the Commentaries of Vanitie; Man is Much,  
T More,

\* M.S. in  
a Sermon  
at C.

*More, Most, All, altogether Vanitie.*

Nothing is in Man, on him, about him, aboue him, beneath him (euen Soule, Body, Goods, Heauen, Earth) but by him is subiect to vanitie; vanitie he is in Nature and Arte, vanitie in Substance and Accidents; No Man but hath, but is vanitie; No vanitie, but it is in Man; *Totus Homo, tota Vanitas, Vanitie of Vanities, all is Vanitie.* Man is that Centre, from which the Lines of vanitie are so diuersly diffused in the World; all which Lines in this Centre meete in a more inexpressible Nature of vanitie. And as *Empedocles* said of God, who is Entitie and Veritie, that he is a *Sphere*, whose Centre is euery where, his Circumference

rence no where; so we may say of that which is most opposite vn-to God, *Vanitie*; that it is (not a *Sphære*, the perfectest figure; not any figure, but) a *Chaos*, a *Tohu and Bohu*, a meere confusion; whose *Centre* is Man; whose *Circumference* is Mans euery where; that is, wheresoeuer Man comes, sees, ouer'-comes, his infecting, fascinating Eye, is sufficient to poyson all the visible World, and inuisible Hels, with contagion of vanitie.

Gen. 1. 2.

## CHAP. XXIX.

*The World subiect to Vanitie through Man, and the enmitie of the Creatures vnto Man.*

**T**He Creature (that is, the whole Fabrike of this sensible

a Rom. 8.  
20.

b Verſ. 21.

c 2. Pet. 3.  
12, 13.

fible Creation) was <sup>a</sup> made ſubieſt to vanitie, not willingly (of naturall propenſion) but by reaſon of Him who hath ſubieſted the ſame in hope ; to wit, the power of the Creator, who was ſo farre offended with Man, for whom hee had made the World, to whom he had ſubieſted it, that (*delirant Reges, pleſtuntur Achini*) the Subjects alſo are ſubieſted to the <sup>b</sup> bondage of Corruption, for their Lords ſinne ; nor will the Creator be reconciled thereunto, but by a fiery purgation in the end ; at which time the <sup>c</sup> Heavens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with feruent heate, the Earth alſo and the workes that are therein ſhall be burnt vp. And after that, theſe

these Heauens shall be dissolued by fire, all things shall be made new, new Heauens and a new Earth (not in substance, but accidentall qualities) wherein dwelleth Righteousnesse: the whole Creation being then <sup>d</sup> deliuered into the glorious libertie of the children of God, which in the meane time groneth and trauelleth in paine, vnder the intolerable burthen of humane vanitie.

d Rom. 8.  
21, 22.

How vaine is Man then (*quod efficit tale, magis est tale*) who hath thus made the World vain, and <sup>c</sup> the fashion of this World to passe and vanish away? Examine all the Creatures, which for their Creators sake doe yeeld vs some vnwilling subiection (this being not the least of their

c 1. Cor. 7  
31.



vanitie, to be vsed vnto vanitie by vaine Men) and you shall finde them, if they finde the chaine of that prouidence at any time loose, ready to rebell against Man, and shew their iust indignation in Mans iust confusion.

f Gen.7.11

g Gen.19.

Thus the *Earth* yeelds weeds naturally, good things by compulsion; thus the *Waters* brake loose out of the *Wildernesse*<sup>f</sup> of *Heauen*, and out of the *Fountaines* of the great *Deepe*, to wash the World cleane of Man and his vanitie together. Thus the *Fire* from *Heauen*<sup>g</sup> burnt vp the *fiue Cities*, and the *Earth* refused not onely her former fertilitie, but became a *Dead Sea*, rather then it would suffer the weightie  
foot-

foot-prints of Mans vanitie. The Sun (Greatest of Natures Potentates) <sup>h</sup> stood still in Gibeon, and the Moone in the Valley of Aialon, that these two Eyes of Heaven might see, and giue light to other eyes, to see execution done vpon the vaine accursed Canaanites. No maruell then, if the Meteors arranged themselues in battell array, and hardened their hearts so farre against hard-hearted Men, that they turned their Waters into Stones, and moe died with Haile-stones, then were slaine with the Sword. They fought <sup>i</sup> from Heaven (at another time) the Starres in their courses fought against Sissera; the inferior Creatures conspired also with them, and the

<sup>h</sup> Iosh. 10.  
11, 12.

<sup>i</sup> Iudg. 5.  
20, 21.

*Riuer Kishon swept them away; that ancient Riuer, the Riuer Kishon.*

\* Iob. 5. 23.  
Hos. 2. 18.

\* Ioc. 2. 25.

\* 2. King.  
19. 35.  
2. Chro. 32.  
21.

*The \* Stones of the Field, and the Beasts of the Field, proue mutinous also, till a new Couenant reconcile them; yea, the Fowles of the Heauen flye from thee, flye on thee; and the \* creeping things of the Ground, the Canker-worme, Caterpillar, Locust, and Palmer-worme, are great Armies against Mankind, sufficient, efficient to his destruction, when God lets them loose. As for Angels; One of them, in one Night destroyed 185000 valiant Men in Sennacheribs Armie, euen \* all the mightie Men of Valour, and the Leaders and Captaines in the Campe of the King of Assyria.*

I conclude with that which is without conclusion, the malignitie of Devils, partners with vs in sinne, yet willing Executioners of punishments on Man. *There is no peace, saith my God, to the wicked;* all creatures are at enmitie with Man, for subiecting them all (the inuisible excepted) vnto vanitie.

1. King. 22,  
Iob. 1.

Examine Man in the next place, and yee shall see him, that is, your selues, nakedly subiect to the furie of all; the least of the least of them being, through humane Vanitie, inuincible and mortall, as before is shewed: ye shall see, there is no vanitie in any Creature, but Man (besides his owne proper Stocke, peculiar to Mankind) communicates there-

therein with them, & that without their better parts.

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CHAP. XXX.

*The Vanitie of other Creatures and of Man compared.*

**T**He *Elements* are neuer pure ; euer subiect to Chaunce and Change : so is it with our *Elementarie* parts ; but not so in this , that their *Mixtures* tend to Generation, the Corruption of one being the Generation of another ; whereas wee haue many Conceptions and *Mixtures*, not *Elementarie* , but ( if I may so speake ) *Hellementarie* , *Hellish* *Compostures* and *Impostures*,  
gene-

generating onely Corruption.  
 The *torpid Creatures* want Life!  
 And how can they then want  
 it? They feele no need thereof,  
 and are recompensed with long  
 continuance: Wee long for con-  
 tinuance, but cannot continue  
 long. *My dayes* (saith *Dauid* in  
 the former part of this Verse)  
*are an hand-breadth, and mine*  
*age is as nothing before thee:* They  
 are, though they *line not*; but (the  
 next words to our Text) *surely*  
*euerie Man walketh in a vaine*  
*shew.*

Pl. 39. 5.

Verf. 6.

*Plants* want Senſe, but haue  
 no ſenſe of that want: wee de-  
 generate into *Plants*; liuing, to  
 liue; and growing, to grow; and  
 yet how much higher, fairer,  
 ſtronger, greater, more fruitfull,  
 and

and more durable do they grow then we? SALOMON, *in all his glorie*, is not comparable to the *Lilly in the Field*: how much lesse to a Garden Flowes? how much lesse to the Cedars in Lebanon? and yet by vanitie of Men, the Cedars in Lebanon are \*almost all vanished too. The Plants are also planted in their Inheritance; they haue their Ornaments naturally: whereas *Salomon*; wise, rich, glorious *Salomon*, must borrow his glorie from these and other Creatures. The *sensitiue* Creatures haue Sense indeed (sense indeed of Vanitie, of those euills, which with vs, for vs, from vs, they sustaine) but want Reason; Men, *cum ratione insaniunt*, make Reason

\* Trauel-  
lers report  
that there  
are very  
few, 9. or  
12. & those  
differing  
from the  
reputed  
Cedars in  
other pla-  
ces, farre  
sweeter,  
differing  
in Lease,  
&c.

son become sensuall and senselesse: Wee neither haue their perfection of sense, nor they more sensuall imperfection then wee.

If I should ascend to the *Starres*; how many *Witnesses*, what *Clouds*, what *Lights* of Testimonies should wee finde against vs? To omit the rest till the next oportunitie; wee are *Starres*, not *droppes of beauenly Light*, but *falling Starres*, grofser *Exhalations*, eleuated like *Smoake*, and shining a while with that *Fire* which burnes vs, but suddenly makes vs returne to the *Earth* in stinking *Gellies*. We are *Blazing Starres*, *fierie Comets*, portending, nay intending and extending *Miseric* and *Mischiefe*



chiefe to the World: *Ignes fatui*, that pretend a reaching Wit of our owne, not to beleue, regard, or feare such Apparitions, when God sends them, as this last \* Winter appeared; and some drierie Effects haue already appeared also, in terrible confutation of our Vanitie. We are *Wandering* \* *Starres*, wandering and vanishing from euerie good way: not as the *Planets*, constant in their Wanderings, which for the Worlds greater good, are both moued with the Worlds Wheele, and haue besides a peculiar Motion of their owne; but in a singularitie of selfe-willed Pride, wee hold a constant wandering from God, from our Neighbours, from our felues

\* *Am. 1618.*\* *Iude 13.*

selues (so the *Prodigall Wanderer*, at his Repentance, is first said to \* *baue come to himselfe;*) an inconstant wandering in and with the World (*Euerie Man for himselfe;*) haue a Motion of our owne, for our owne: As for others, *Non si fractus illabatur orbis*, let God care for all, or the Deuill take all, it is all one, for One is All, to vs. *Fixed Starres* are herein Emblemes of Mans Vanitie; they shine not, but in the Night: like many Swine, Men I should haue said, which haue good *Wills*, but ill *Deeds*, then begin to thinke of liuing, when they cease to liue; to shine then, when they can shine no longer.

\* Lu.15.17

We are ambitious to mount

vp

\* Simocat.  
L. 4. c. 3.

Tert. de re-  
surrect. car.

vp ( foolish *Phaetons* ) to the  
Sunnes Chariot; and *Chosroes*,  
the Persian, vaunted himselfe,  
\* *Eternall, a God illustrious, that*  
*did arise with the Sunne, and gaue*  
*Eyes to the Night.* But if we any  
thing resemble the *SVNNE*, it  
is in his *Spots*, which later Per-  
spectiues haue found in him. As  
for his *Eclipses*, the sight of Man,  
not the Bodie of the *Sunne*, is e-  
clipsed by the *Moones* interposi-  
tion; in his Nocturnall absence,  
he sleepest not in *Tbetis* Lappe,  
but enlightens another Hemi-  
sphere, and renewes his Light  
to vs ( not to himselfe ) euerie  
Morning; *Interficiens mortem su-*  
*am Noctem* ( they are *Tertullians*  
words ) *rescindens sepulturam su-*  
*am tenebras, hæres sibimet existens.*  
But

But our Night is buried in irre-  
couerable Darknesse, as \* *Catul-*  
*lus* pitifully lamenteth; and when  
our Sunne is once set, wee must  
sleepe an euerlasting Night.

The MOONE may seeme  
likest to Man; but, *nec ipsa Luna*  
*tam Lunatica*, our Lunacie is  
more then Lunarie, a perpetu-  
all Vanitie. That, is accounted  
\* *Terra Ætherea*; an opacous  
substance; but it is very capable  
of Light, and continually shines,  
though with a borrowed Light:  
but we are altogether base and  
earthly; not onely darkened in  
*our Cogitations*, but (as *euill doers*)  
*hate the Light*. That, diffomed  
with Inequalities; we, deformed  
with Iniquities: that, eclipsed  
with euerie interposition of  
V Earth,

\* *Soles occi-*  
*dere & redi-*  
*re possunt.*  
*Nobis cum*  
*semel occidit*  
*breuis lux.*  
*Nox est per-*  
*petua una*  
*dormienda.*  
*Catull.*

\* *Macrob.*  
*in som. Scip.*  
*l. i. ii.*

1. Theff.

5. 3.

Earth; we, with euerie hope of  
 Earthly Commoditie : that, a  
 lesse Light, and *rules the Night*;  
 wee, are *Children \* of the Night*  
*and of Darknesse*, altogether vn-  
 ruly : that, hath euerie day a  
 new Face, and is renewed after  
 euerie Change ; wee are con-  
 stantly inconstant, and withall,  
 obdurately impenitent. But  
 what doe I thus paralell Man  
 with this Queene of the Night,  
 Empresse of Starres, Ladie of  
 Seas and Moisture, Mother of  
 Moneths ? Or with that Heart of  
 the World, Eye of the Vniuerse,  
 Gemme of Natures Ring, Lord  
 of Heat, Vice-roy of Nature,  
 Prince of Life, King of Lights,  
 Monarch of Dayes and Yeeres?  
 If we search the whole World,  
 Vanitie

Vanitie will be found in it all: But Man is a world of Vanitie, not in the World to be paralleled; onely the *Deuill* can match vs, and doth dayly ouer-match vs, to make vs euerie day vainer then our selues; and if it be possible, then himselfe too. And thus is Man *Uniuerſa Vanitas*, an Vniuerſe and world of Vanitie.

CHAP. XXXI.

*Man's Vanitie examined in all Prædicaments, and found a meere Transcendent.*



Others read it \* *Omni-  
moda*, in euerie Mood  
and Figure, in euerie  
Prædicament of Vanitie; alto-  
V 2                      together,

\* Trem. &  
luni

gether, euen in all Prædicaments together; and beyond all, a meere Transcendent of Vanitie. Man, built for an House to the Almighty, is now a Temple to Mammou, or Mauxzin, or whatsoever other Idoll or Deuill, Vanitie shall coniure into him. His *substance* is not substant and permanent, but fluid, and flitting, a very thorowfare; naturall Heat (like a Candle, as is said) liuing with the consumption of its sustenance, and consequently, of it selfe: our Life it selfe kills vs; nor can the supply by Food, hold out long: wee, whiles wee liue, are like running Streames, euer the same Riuer, neuer the same Waters. Mans goodly Proportion and *Quantitie*

tie is, sometimes in Act, alway in Possibilitie, subiect to Disproportions, by Dwarfishnesse, Swellings, Witherings, Contractions, Conuulsions, Distortions, Stripes, Wounds, Bruizes, and other externall Violence. His *Qualitie* is feeble, sickly, of diseased Complexion and Constitution; he is the very Complexion and Constitution of *Disease*.

As for *Relation*; how can he haue a Being by himselfe, who is fallen from the Absolute and Eternall Being? How can he be defined or vnderstood spiritually, but with reference to that *Serpent*, whose Seed he is? Mans Relation to GOD, is as of a Traitor to his Prince; to the De-



will, as of a Slaue to a Tyrant; to himselfe, as of an Image and lifelesse Statue to that Originall Man: in himselfe, the Soule and Bodie are Relatiues; this, the Organ of that, and that, the Act or Enelechie of this. But how, doth the Organ play vpon the Master, and (the \* hardest of Hardships) makes him ridiculous? His Wits & Strength must make sport to the Senses, like blind \* SAMSON to his Lords the Philistims. Sense is an imperious Mistresse, Potens, Procax, Proterua; still calling, \* *Da mihi, & adfer mihi, nihil habere Religio est dicere*; euen where Religion brings a Prohibition, in this Court it is not admitted.

The

\* Nil habet  
infelix pau-  
pertas du-  
rim in se  
Qua quod  
ridiculos  
homines fa-  
cit. Iuuen.  
\* Iudg. 16.  
25.

\* Terent.

The Soule (poore Soule) glad when he can please, is for all his seruice rewarded like *Zedekiah*; hath the *Title of a King* still, but his <sup>c</sup> *Citie is broken vp* by the lustie Chaldæans. (*He that* <sup>d</sup> *hath no rule ouer his owne spirit, is like a Citie that is broken down and without walls*) the men of *Warre* flee away by night (in this mist of turbulent confusion, the *Affections* are transported) and scattered from their Master, in the *Plaines of Iericho*, which was the richest soile of that Land (the pleasures of sensualitie) there is the King taken by the Forces of *Nebuchadnezzar* King of Babylon (a type of the Tyrant of Hell) who *slayeth his sonnes* (strips him of all his seeming good works and ex-

c Ier. 52.  
7. & seq.  
d Pro. 25.  
28.

cellencies) *puts out his two eyes* (the Vnderstanding and Will) *binds him in Chaynes* (of a guiltie Conscience) *imprisons him in Babylon* (keepe him Sinnes close prisoner in confusion) *till the day of his death*, when the Body being dead, the Soule endureth a second death.

What our *Actions* must needs bee, is hence apparent, meere vanities, Nullities, as is said of the acts of Prisoners; whether they be immanent or transient, naturall or voluntarie, belonging to the Body or the Soule: which bring vpon vs the infirmities of Naturall, impieties of vnnaturall, a World, a Hell of preternaturall *Passions*.

c Gen. 47.  
9.

Our *Time* is but short, c *Few*  
and

and euill are the dayes of our Pilgrimage, a short day and much worke: A short course from the <sup>f</sup> Graue of the Wombe, to the Wombe of the Graue. Orimur, morimur, finisq; ab origine pendet: Genesis goes before, and Exodus is the next. Nay, Genesis and Exodus are Twinnes in this Scripture of Mans mortalitie. & *Omnia orta, occidunt, auctaq; senescunt*: Neither doe we begin to dye in our last and fatall sicknesse, but rather end and consummate that which began with our selues; & so long as wee haue liued wee haue dyed, our Dayes decreasing by their increasing, their growth being their diminishing. This is our confusion and vanitie. An Infant growes to be

f M.S.

g Salus.

be a Man, and growes withall neerer to death, the time of his life and humanitie thereby decreasing.

Our *Place* is the Earth, not Paradise, perhaps a Prison, nay, without hap or happinesse, the Body is the Soules Prison; that I mention not that Hell-darke Prison of the Graue, nor that darke Hell-Prison of the Damned. Such is our *Scite* and *Position*, whether wee regard the whole or parts; a reeling House inconueniently situate, both in regard of want and store, wanton store corrupting it, & store of want destroying it: Our *Elements* hellishly affected, Concupiscence as a *Fire* kindled from Hell, and burning to Hell; not  
in

in the Chimny, but in the Rooffe,  
and in all parts of the House: the  
*Aire* we breathe in or out, is in-  
fection to, and from, others: our  
*Waters* are deepe where no  
ground is, miseries ouer-flow-  
ing the Soule: our *Earth* is that  
which was accursed to vs, to  
bring forth *Thornes and Bryers*;  
or rather, *Our Earth* is that,  
which eates vp vs with a fatall  
morsell in the graue: For *Neigh-  
bourhood* we haue Men as vaine,  
as vnneighbourly as our selues;  
these, with Death, Sinnes, and  
Deuills, hold this House in a  
continuell siege: the *Soile* is a  
quagmire or quick-sands, wher  
the House sinkes into her owne  
foundations. And lastly, for the  
*Habit*, the last of the Predica-  
ments,

ments, wee make it not the last of our cares, yee haue had too much of it already. Once, Man is vanitie, *Non ens*, a transcendent quite beyond all Predicaments, beyond what can bee spoken or thought : his Body is as the Body, his Soule as the Soule of VANITIE : his confusion can scarcely bee ranked in any order, yet what the Scriptures speakes of him, giue mee leaue to say, and therein to obserue the steps of his wandrings, the degrees of his Retrogrades and Vanishings.

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## CHAP. XXXII.

*Mans Degradation; the order of his inordinate Retrograde, considered*

dered in threescore severall successive descents and degrees of Degeneration, according to the Holy Scripture; First, that Man is a diminutive of Himselfe, and degraded to a Beast.

**M**AN is vanitie; a short Sentence, but not easily vnderstood, except wee trace him from the dignitie of humane Nature, by a long perambulation to his present miserie; wherein our Method shall bee to Degrade him from himselfe, alongst and beneath all other rankes of Sublunarie, Earthly Creatures, obserued in their severall subordinate Classes; that as <sup>a</sup> Plato hath said, in regard of his effieience or perfect  
ma-

<sup>a</sup> Plato in  
Timæo.



making, τῇ γὰρ τὰ πάντα ἐν αὐτῷ ζῶα  
 περιέχον μέλλοντι ζῶν, πρέπον αὖ εἶναι σχῆμα τὸ  
 περιληφὲς ἐν αὐτῷ πάντα ὅτιστα σχήματα : It  
 was meete that that Creature  
 which should haue all Creatures  
 contayned therein (in his Soule,  
 supernaturall ; naturall, in his  
 Body) should bee made in that  
 Figure, in which all Figures are  
 comprehended : so wee may  
 consider, in Mans fall, his defi-  
 ciencie and degradation into &  
 below the natures, effects, de-  
 fects, vanities of all Creatures  
 from the Beasts downwards; &  
 bring him by the *Ariadnean*  
 Clew of Scripture, thorow this  
 confused Labyrinth of Himself,  
 to set the true *Quantum*, the true  
 poize and price vpon himselfe;  
 that as *David* admired his feare-  
 full

full and wonderfull making, wee may doe it in Mans fearfull and wonderfull marring.

Man is the diminutive of himselfe, the crumbling mould, the vanishing dust of Man. And wel might <sup>b</sup> *Adrian* in his Swan-like fatall Song quauer himselfe on the trembling Treble, *Animula, Vagula, Blandula, Pallidula, Rigida, Nudula, &c.* Man being so farre demolished and diminished. He is not a God, as that lying Serpent promised; hee is not a Man; hee is *Homuncio* or *Homunculus*, and not *Homo* (tho *homo, ex humo*, be no great matter) not *Adam* as God made him, but generated corrupted Man, such an one as the Scripture in disgrace calls <sup>c</sup> *Ben Enosh* (as

b *AL*  
*Spart. A-*  
*drian.*

c *PLI 443*

(as is before obserued) the *sonne of miserable Man*: for as Man tasted (so some conceiue) the forbidden fruit before any other, so himselfe was miserable, false, exiled, before hee participated that blessing to haue a sonne. And euery *Sonne*, euery Child, borne vnto Man (as if Nature still preached our fall, & would let vs see how farre wee are ruined and diminished from that originall Man in qualitie) is in quantitie of Body, and abilities of Minde, a meere diminutiue indeed, a little Silly Infant.

- Man is now not *Homo*, but  
 \* 1. *Homulus*. *Homulus*? Ho! be  
 not so prodigall, hee is one syllable shorter, *Man* is *vanitie*, vanished, only \* *Mulus* remaynes.
- \* 2.

A M V L E is a Creature which the Creation knew not, a Beast which G O D made not; *Anah* <sup>d</sup> was the man that *found Mules in the Wildernesse, as he fed his Fathers Asses.* Mules now are found in Cities, where *Diogenes* could not finde a man: the *Deuill* hath found a Creature which God created not (*God made Man righteous*) a *sinfull Man*, a very *Mungrell*; halfe humane, in that he is borne of a Woman; halfe brutish, in that his masculine parts are base and seruile; herein a Mule, in that, Effeminated, hee preferres his Body to his Soule; the Flesh to the Spirit; Appetite to Reason; Womanish fancies, lusts, fashions, to masculine wisdom, courage,

X                      vertue;

d Gen. 3<sup>6</sup>  
24.

Ecccl. 7.  
29.

f Gen. 49.  
14.

vertue; the Feminine Parent to the Masculine. The Soule participates of the Assē, the Body of the Mare; this domineereth and (as if it were the Nobler) makes the other inherit *Issachars* blessing, <sup>f</sup> *A strong Assē, couching betweene two burthens, to bow his sboulders to beare and become a servant to Tribute, that is, Sinne in the mortall Body raignes ouer the Soule, and makes it pay tribute of Obedience to the Deuill: except we make the Deuill himself, the basest & vilest of Creatures, the Father, and the Flesh (the corruption of humane Nature) the Mother, of Him, who thus bred, becomes in participation of both, a Deuill manifested in the Flesh, as we shall anon see.*

How

Howeuer, vniust Man is iustly compared to the <sup>s</sup> Horse and Mule that haue no vnderstanding. Euery Man is a <sup>h</sup> Beast in his knowledge, saith Ieremie (euen in that wherein hee boasteth his greatest excellency aboue Beasts) not a docible and strong Elephant, not an Innocent and vsefull Sheepe, not a goodly Zebra, laborious Oxe, or any of the best bred Beasts, but a barren Mule. And Mules also are seruiceable, if well managed. But Man is an vntamed, vnbroken Beast; as naturall <sup>i</sup> brute beasts, are naturall men, made to be taken and destroyed; the Oxe knoweth <sup>k</sup> his Owner, and the Asse his Masters Crib, but Man (saith that former Scripture) is like that

g Pl. 32.9.

h Ier. 10.  
14.

i 2. Pet. 2.  
12.

k Ef. 1. 3.

l Ps. 32. 9.

m Ps. 49.  
30.n 2. Sam.  
18. 9.

Mule which hath <sup>l</sup> no vnderstanding, whose mouth must be holden with Bit and Bridle, lest he come neere thee; like the <sup>m</sup> Beasts that perish, and are vnprofitable.

Wee are like *Abshaloms* Mule, that hanged his Master: his <sup>n</sup> Mule that was vnder him went away, & left him hanging; a fit Embleme of Sinne, which brings vaine Man into inextricable Thickets, and leaues him there to hang; a mysterie of Man, which did not simply leaue his Master & went away, but plotted & executed it, hanged him (who came to saue him) on a Tree indeed; euen we no lesse by our sinnes, then those miscreants the Actors by their hands.

CHAP.

CHAP. XXXIII.

*Mans degradation beneath all profitable Beasts; comparing him with Beasts vnprofitable, infectious, wilde, and beasts of prey.*

**M**Vles are yet reputed among Beasts, which with labour may be framed to humane seruice. Man is of a worse kinde (I will not borrow of the Poets, *Circes Swine*) in Scripture wee finde men are not *Muli*, but *Mali*, *Mala Bestia*, as *Epimenides* said of his *Cretans*, yea that whole Verse<sup>a</sup> may be a Commentarie to this Text, an Epigram of mankinde, *Ἄνθρωπος ὡς τὸ ζῷον, καὶ ὡς τὸ πρῶτον, καὶ ὡς τὸ δεύτερον.* Men are alwayes ly-

<sup>a</sup> Tit. I. 12.



\* 3.

b Ps. 80. 14

c Cant. 2.  
15.

ars (our Text phraseth it, altogether vanity) euill beasts, slow bellies. Euill beasts \* we account Foxes, Badgers, Polcats, and other Vermine, which are not for mans seruice, nor able to assault his person; but doe harme continually to him in his Lambs, Pullen, and other more profitable Creatures: so many which cannot play (*Aper de sylua*) the <sup>b</sup> wild Bore to waste the Vine, yet play the <sup>c</sup> Foxes, the little Foxes, to spoile the tender Grapes; whom by tyrannie they cannot oppresse, by fraud they will circumuent, supplant him in his goods, or good name at least, if they cannot reach his life. But thither doth the word *supia*, and thither doth the wickednesse of Man

Man reach also. The word signifies not a beast simply, or simple beast, but such as is <sup>d</sup> venomous, or wilde, or both.

We are all these, venomous; \* as *mad Dogs*; not barking Curs, or such whose biting hurts, according to the quantitie; but of qualitie venomous and mortal, a poyson as bad as that of Aspes. Some are <sup>c</sup> Heathen Dogs, some sleeping, <sup>f</sup> greedy, dumbe Dogs; false <sup>g</sup> teachers are barking dogs; Persecutors biting, both *mad* dogs. The Best of Men complains of men, <sup>h</sup> *Dogs haue compassed me, the assembly of the wicked* (ye haue the interpretation) *haue inclosed me, they pierced* (behold their biting) *my hands and my feet*: and that it was a meere

d Feram &  
veneno ob-  
noxiam  
best. fig.  
Diof.

\* 4.

c Mat. 15.  
26.  
f Eccl. 56.  
10, 11.  
g Phil. 3. 2.  
Mat. 7. 6.

h Ps. 22. 16.

X 4 mad-

madnesse, and not the feritie of their Mastiue nature alone, consider his innocence and their whole behaviour. *Pilate* protests his *innocence*, and therefore hee will whip Him; hee *washeth his hands* as innocent, and yet condemnes Him; preferres *Barabas* before Him; intitles Him a *King*, and yet executes Him with a <sup>i</sup> *seruile* punishment; beleeues the Souldiers that said, Hee was *stolne away* whiles they slept: as if men can tell what is done, and by whom, in their sleepe. What greater madnes? and yet a greater appears in the Priests, Pharises, & Iewes, for whose satisfaction *Pilate* did it.

But Dogges are Domesticall  
Crea-

i So the  
Crosse  
was called  
*seruile sup-  
plicium.*

Creatures; and not all Dogges,  
nor any alwayes are mad; where-  
as all Men are alwayes *oneia*,  
Beasts, \* *Wild Beasts*, if God giue  
not a *renuing*, at least a *repressing*  
*spirit*. We call them wild Beasts,  
which liue in Defarts, Woods,  
and Wilderneses, acknowled-  
ging no homage to Man; yea,  
which sometimes kill & destroy  
him; as Elephants, Libards,  
<sup>a</sup> Sainos, and many other wild  
Beasts: yet is Man worse; for  
these onely in their defence, or  
being prouoked, are vindica-  
tiue, rather then cruell; but of  
Men, how many are not vindi-  
catiue alone ( wherein hee is  
more beastly then Beasts ) but  
*repay euill for good*, as <sup>b</sup> *Saul* con-  
fessed of himselfe, or are <sup>c</sup> *ene-*  
*mies without cause*? There

\* 5.

a See my  
Pilgrim.  
1.6.6.1. &  
1.8.6.2.

b 1.Sam.  
24.27.  
c Pl.7.4.

\* 6.

d Virg.  
Æn. 4.e Aug. de  
Ciu. Dei,  
l. 4. c. 4.

There are a worse sort of wild Beasts; Beasts \* of Prey, which liue on the deaths of such Creatures as they can lay hold on; Wolues, Lions, Beares, <sup>d</sup> *Hircanæq; admôrunt vbera Tigres.* And how many Men liue on Spoile, Rapine, and Slaughter? Robbers, Pyrats, Cutpurfes, Thecues, Curtezans; I had almost mentioned such voluntarie Souldiors, as for Wages and Prey expose their liues to all Quarrels, neyther concerning them nor Iustice, in a more honourable Latrocinie. So a Pyrate <sup>e</sup> answered great *Alexander*, demanding why he robbed by Sea; and why doe you (said hee) the World thorow? But because I doe it in a small Shippe, I am called a Pyrate;

rate ; you doing worse with a great Fleet, are called a Generall of Warre. I haue not spoken all this while of the Caniballs and Man-eaters ; whereof, how many Nations hath my Pilgrimage related in Africa and America, that by humane death sustaine humane life ? I say, that euen in the ciuillest Nations, professed Christians, yea, forward Professors, wee haue many such wild Beasts, such and worse.

For wild Beasts are kind \* to their kind, *Sauisq̃ inter se conuenit Urfis*, they prey vpon other weaker and more fearfull kinds. Man vnto Man is a Wolfe, a Lion, a Beare, *atq̃ orba Tigride perior* ; yea, to those men to whom they professe offices of Charitie and

\* 7.

f Luern.  
Sat. 6.

g Ouid. de  
Art.

h 2. Sam. 3.  
& 10.

and Kindnesse. In the Art of Loue this is a Lesson, *Tuta<sup>8</sup> frequensq<sup>ue</sup> via est per Amici fallere nomen*, in the very shewes of kindnesse, Men are Mankind Mandeouering Monsters; they betray with a Kisse, like *Iudas*, and in saluting, kill as <sup>h</sup> *Ioab* did *Abner* and *Amasa*, great Captaines, that had escaped many Battailles of Enemies. Nay, how many, beyond all Belluine crueltie, haue killed themselves! a iust Iudgement, vniustly executed.

Beasts haue feritie, but want subtiltie; and liuing in Desarts, want oportunitie to hurt Men. These haue the sauage Hearts of Beasts, and cunning Braines of Deuills, to make themselves Monsters of Men. And well  
were

were it with Mankind, if they were shut vp in Solitudes and seclused humane Societie : I meane the worst Men in the best Professions, the carelesse inhumane Diuine, the daring Empyrike, the sale-tongued Lawyer, the corrupt Iudge, Latronicall Patron, griping Landlord, fraudulent Trades-man; to whom I might adde, the biting Vsurer, glauering Sycophant, insinuating Seminarie, Statizing Iesuiste, dissembling Hypocrite, and that vnneighbourly beastly Incloser, that makes a Parish Desart of Men, to multiplie Beasts. Hence doth the Scripture take vp so manie Complaints, and frame against them so many Indictments, that Men  
are



i Mat. 17.  
15.

k Soph. 3.  
3.

l Pro. 17.  
12.

m Soph. 3.  
3.

n Pl. 10. 9.

o Obad. 21

p Ez. 22. 25

are Beasts, euill, wild, in <sup>i</sup> *Sheepes clothing*, *rauening Wolues*; the *Grandes*, great Men, and Iudges, not *Iudices* but *Iudasses*, the betrayers of Innocents, <sup>k</sup> *Evening Wolues*, which leaue not the *Bones* till the *Morning*; <sup>l</sup> *It is better to meet a Beare robbed of her Whelpes*, then a *Foole* in his folly: <sup>m</sup> *Princes* are roaring *Lions*, yea, more dangerous (roaring is a *Caucat*) they lye in <sup>n</sup> wait secretly, as *Lions* in their *Denne*, to catch the *Poore*: Euen the *Prophets*, which are to be the *Sauours* <sup>o</sup> of *Mankind*, doe often conspire <sup>p</sup> in the midst of *Israel*, like a roaring *Lion*, rauening the *Prey*, they deuoure *Soules*.

CHAP.

## CHAP. XXXIIII.

*Man degraded beneath foure-footed  
Beasts, to the likenesse of veno-  
mous Serpents, and fabulous  
Monsters.*

**W**E haue not the highest  
Key of *one's* yet (I meane  
the signification; in the  
Affects and Effects wee super-  
abound: ) For as this Word is  
generally taken for wild Beasts;  
so more especially for those that  
are venomous, as Vipers, and o-  
ther Serpents. I am sure, the  
Gospell tells vs of \* *Generati-  
ons of Vipers*, which conceited  
themselues to bee *Abrahams*  
Seed; and such are all the \* *Seed*  
of the Serpent; to whose vipe-  
rous

\* Mat. 3.

\* Gen. 3.

\* 10.3.

rous venomous biting, the flesh of the biting Viper (as in the ordinarie *Oneia*, a Word from *Oneia* in this sense, deriued) can yeeld no Antidote, but the flesh of the slaine *Messias*, \* *fore-shadowed by the Brazen Serpent* in the Wildernesse.

\* 8.

Thus haue we seene in *Oneia*, Beasts; venomous Beasts, as Dogs; wild Beasts, as Elephants; ravenous Beasts, as Lions; and poysonfull Beasts, as Serpents: yet Man is more then any of these; a very \* *Monster*, compact of all these in one. Poets tell vs of *Centaures*, *Harpyes*, *Scylla* and *Charybdis*, and I know not what *Chymera's*: Fblers haue their Tales of *Griffons*, *Ruckes*, Gold-keeping *Pismires*, and a world  
of

of monstrous shapes of men,  
*Pygmeies*, *Gyants*, *Dogs-heads*, *One-*  
*legs*, and the like: both shewing,  
that Mans braine is more fertile  
of vanitie, then Nature in veri-  
tie and varietie. But they still  
send vs to the farthest times and  
places, that they may not easily  
bee conuincd lyars. Wee will  
saue your inquirie in old Monu-  
ments, and trauels to remote  
Habitations and Wildernesses,  
and will shew you at home such  
*Monsters*, and that without cost.  
Nay, would wee could shew o-  
thers then *Pygmeies*, diminutiues  
of Men (the Argument of our  
present discourse) or *Gyants*,  
*Braggadochios*, swelling with  
selfe conceit; or men *headlesse*,  
*heedlesse*, without braine; *Dogs-*  
Y heads,

\* *Mar. Po.*  
*lo. l. i.*  
*Mandenile.*

*heads, spitefully witty; One legged Hoppers, partiall and factious. But (because wee are now treating of monstrous Beasts) all that Poets and Fblers haue deuised of Monsters; the \* Ruc's hugenessse flying away with a huge Elephant; the double-formed Griffon, Harpyes, Satyres, & Centaures; the triformed Scylla and Chymæra; yea, and Phocylides his Woman, whom he compounded of a Horse, a Swine, a Dogge, and a Bee; are exceeded in one Scripture resemblance of Humane inhumanitie, of Mans monstrositie.*

a *Reuel. 9.*

I omit *Daniels* dreames and other Propheticall Visions tending this way, I only instance in those<sup>a</sup> Locusts, whose originall

is

is out of the *smoke* of <sup>b</sup> the bot-  
tomlesse pit (Hell-borne Mon-  
sters) with faces <sup>c</sup> as the faces of  
Men, seeming reasonable, lear-  
ned, iudicious: and they had haire  
<sup>d</sup> as the haire of Women, more  
then reasonably, insinuating,  
close, cunning, superfine, in  
fawning, flattering, glauering;  
and their teeth were as the teeth of  
Lyons, vnreasonable biters, ren-  
ters, deuourers: and <sup>e</sup> they had  
brest-plates as of iron, and their  
sound as of Charets and Horses  
running to battell; *tàm Marte*  
*quàm Mercurio*, armed with word  
and sword, with both swords, with  
all arts humane and diuine: and  
<sup>f</sup> they had tailes like vnto Scorpions,  
with stings in their tailes, de-  
uillishly tormenting euen the

b Vers.3.

c Vers.7.

d Vers.8.

e Vers.9.

f Vers.10.

very consciences of men. A Man, a Woman, a Lyon, an armed Souldier, Horse, Charret, and a Scorpion, all conflate and shuffled into one! I will not say with *Horace* of his Monster, which *turpiter & atrum Desinat in piscem Mulier formosa supernè. Spectatum admissi risum teneatis amici?* Anger is fitter then laughter; Man himselfe is this Monster, and these Locusts are men (so far I am sure the Iesuites<sup>h</sup> themselves will guide vs in the interpretation, though that Booke hath *as many mysteries as words*) and euery Man hath the natural feed in himselfe of any iniquitie that is in any Man: hee is naturally capable thereof (*Nemo repente fuit turpissimus*) and by degrees

g *Hor. de*  
*art. Poet.*

h *Alcasar*  
& *Rib. in*  
*ap. 9.*

grees may grow to it, if God  
preuent not. I had almost added  
some Papists, and if yee will,  
some Iesuites (whose name prom-  
iseth saluation) & some Popes  
to be such men, whom *Platina*  
calls *monstra & portenta & sa-*  
*uiss. tyrannos. Baronius, famosos*  
*Latrones, Syllas & Catilinas.* In-  
dulgences sold for future sinnes,  
for King-killing; Churches tur-  
ned into Stewes, by abuse of  
Shrift; ashes cast in a Bishops  
eyes, with *memento quia Gibelli-*  
*nus es*, on the day of Humiliati-  
on; Treasons, *ordine ad Deum*  
allowed, commanded; the poy-  
soning of an Emperour in the  
Chalice at the blessed Sacra-  
ment; sacrilegious murther in  
the Church at the Masse, with

*Plat. in Ben.*  
*4. & Chri-*  
*stoph. &*  
*Serg. 3. Ba-*  
*ron. An. 985*



this watchword, *Sauē vs, O Lord;* the Powder-Treason (I now speake of the Devils Master-piece, which himselfe, till hee was so old a Serpent, could not deuise; nor euer had found fit Scholers, except the Iesuites & Iesuited Locusts had vndertaken it) sealed with the holy Sacramēt: many other monstrous massacres and villainies done by men professed *Holy*, confessed *Learned*, in the highest *Mysteries*, and by the holiest *Ministers* of Religion, for *Religion*, against Religion, haue reasonably dismarched these Locusts & Monsters of mankind vnto vs. But Beasts and Monsters are of nobler nature though abused.

## CHAP. XXXV.

*Mans Retrograde to a Belly, Spider, Idle, Idoll-belly: The Titles, Temples, Sacrifices, Incense, Liturgies, Students, Lawes, Sacraments, Devotions of God-belly.*



Et vs goe further (for we are further gone) the Verse addes, *γαστρίσιν ἀνθρώπων*.

Men are become Bellies\*, they are not so perfect as perfect Beasts, euen the imperfectest and worst among them; they are but Bellies, a part, the worst part, of the worst, cruellest, and most venemous beasts. Wee are all bellies, as if *Arachnes Metamorphosis* were common to all men, and our fall had transformed vs into \* *Spiders*, which

\* IO.

a Ef. 59. 5.

\* II.

Y 4

are

a Isa. 59. 5.

are little else but belly. Men also are <sup>a</sup> accused to hatch Cockatrice egges, and weaue the Spiders webs, fine, vnprofitable, catching snares.

b Vid. Met. lib. 6.

But Spiders bellies are yet more vsfull; *Cætera* <sup>b</sup> *venter habet, de quo tamen illa remittit Stamen*: their bellies yeeld matter to their webs which sustayne them; whereas our bellies yeeld nothing but wormes, diseases, excrements, which kill vs. Our Bellies are <sup>\*</sup> *slow*, saith that Verse, idle bellies, liuing on the sweat and labour of the other members? *slow*, said I? Nay, that were a benefit, little worke, little meate: but these can so <sup>\*</sup> *quickly deuoure* all that all other members (the Caterers & Purueyors) can

\* 12.

\* 13.

can bring in, that *Iudas* his purchase, *Aceldama*, is no way comparable: that indeed, a greedie graue, employed to funerall vses, and able, in eight and fortie houres, as is<sup>c</sup> reported, to consume the flesh of any Car-kasse therein buried: but this (<sup>d</sup> *venter impiorum insatyrabilis*) in foure & twentie houres consumes many carkasses of Fishes and Fowles, and generally twice a day all the flesh therein interred; so true a *Sarcophagus* is the belly: so farre beyond the great belly of that great Whale, which spared *Ionah* three dayes; The belly of bell (as *Ionas* called that) meerly insatiable. Idle bellies they are to some (*Pinguis aqualicular propenso sesquipedale extat*) scarcely

c *Sandys*  
pag. 187. \*  
and other  
Trauellers

d *Iob* 13.  
25.

c *Ion.* 2.2.

fDux Sax.

\* 14.

g Phil. 3. 9.

icarily suffering them to goe from the Table till they fall vnder it; and a great Prince <sup>t</sup> in our dayes is said to haue had a large in-let cut in his Table, for admission of his great belly. But these *Idle bellies* are also \* *Idoll bellies*. Canonized, Deified of the most, whose <sup>&</sup> God is their belly, as the iealous God himselfe hath complayned: wee are all belly, we are *sonnes of Belial* (*Belly-all*) indeed.

Madnesse of Man, of Mans idolatrie and vanitie! nothing in thy selfe, in the world, worthier an Apotheosis and diuine honor (if needs thou wouldst idolatrize) then this idle paunch, this *Idoll belly*? yet so it is, so farre hath Man vanished into hellish

hellish fumes, that the B E L L Y  
is obserued with all kinde of vn-  
righteous rites, and vndeuous  
deuotions. Thus the ancient  
Ethnikes accounted it among  
their Grand Iurie of the *twelve*  
greater Deities, among whom  
<sup>h</sup> *Ceres* and *Bacchus*, leading be-  
twixt them *Venus*, were but at-  
tributes to the B E L L Y. As for  
*Priapus*, *Stercutius*, *Cloacina*, and  
other petty Pieties to the Bellies  
Seruitours & Neighbours, Ho-  
nestie abhorres their mention.  
*Temples* of all sorts are erected  
to this Idoll; *Tauernes*, as Grea-  
ter, and as it were, *Cathedrall*  
*Churches*; *Parish-Alehouses* as  
*Parishionall* (and yee shall often  
finde them next Neighbours)  
household *Kitchens*, *Larders*,  
Cel-

*h Sine Ce-  
rere & Bac-  
cha friget  
Venus.*

i Senes.

Cellars, as priuate *Oratories* and *Chappels* of ease. *Viſtuallers*, *Cookes*, and all the Belly-Puruey-ors (that is, in some part, euery Man) are the *Priests* in these Belly-deuotions. The *Sacrifices* are more then to any other true or false God, *Quicquid auium volitat, quicquid piscium natat, quicquid ferarum discurret*; all that Nature hath brought forth, or Arte can deuise, either in phylike or dyet, are *Sacrifices* to God-Belly: for *Incense* hee hath West-Indian fumes, East-Indian drugges, Asian and African perfumes. How many sorts of Wines, Mulse, Syrrups, Milke, mixed Wines, Beere, Ale, Whey, Cidar, Perry, Metheglin, Meade, Oximele, Vsquebath, Potions, Dyet

Dyet drinks, hot and cold Waters ( one of them stiled *Aqua Vite*, another *Aqua Cœlestis* ) are *Drinke offerings* to this Belly ? Is not euery Feast his *festiuall* solemnitie ? Euery meale his *Office* or *Liturgie* ? And if some more deuoted number their *Canonical houres* ; the Belly-Votaries exceed them, that rise early in the<sup>k</sup> morning to follow strong drinke and continue vntill night, till Wine inflame them : that can watch all night in these Orisons, & make one meale a day, excell the Others seuen. How many *Students* in new deuices of Meates, Drinkes, Preserues, Conserues, and other Confections, for which inuentions, the Persian Monarchs allowed great rewards,

k H.C.5.11.



wards, and wherein consists no small grace of our Ladies and Gentlewomen?

Now, lest yee might suppose, that this Belly were a very Idoll, and could doe nothing at all, he hath published his *Lawes, Morall, Ceremoniall, Indiciall*. In the first, *Ede, Bibe, Lude*, and the Ethikes of *Sardanapalus* \* are his marvellous *Moralls*. For the *Ceremonies, Bacchanall Rites*, and *Sacraments* (I was neuer initiated in those *Mysteries*) some Drunkard could better vnfold them, and tell you the measures and rules of vnruely and measurelesse Drinking; where, *Vinum moderari, non vino solent*; where euery *Health*, but his owne, is pledged, and that on the *Knee* in

\* *Vid. P. Pilgr. l. i. c. 13.*

in this Sacrament (which, to the true God, in the true Sacrament, by some, supposed the onely true Receiuers, is not onely not done, but Religion is pretended to exclude it from Religion.) If any be offended for abusing so holy names, let him heare S. Ambrose; \* *Quid obtestationes potantium loquar? Quid memorem Sacramenta quæ violare nefas arbitrantur? Bibamus, inquiunt, pro salute Imperatorum, & qui non biberit, fit reus in deuotione, &c. Et hæc vota ad Deum peruenire iudicant, sicut illi qui calices ad sepulchra Martyrum deferunt, atq; illic in vespæram bibunt:* and so proceeds in detestation of this Vanitie, that Men should esteeme Drunkenness a Sacrifice,

\* Amb. de  
Elia & ie-  
iunio, c. 17.

fice, and those *Saints* to be pleased with Drinkings, which had serued God with Fastings (It may be a *Quere*, Whether our Churches, dedicated to Saints, had not this originall of their *Feasts and Church-ales*) *Hos homines an vires verius aestimauerim?* sayth that Father, with many things worthie this place, if I feared not tediousnesse.

*Ceremonies* haue here (as with many in our Church) made me forget *Iudicialls*, and the penalties which *Reuellers* impose vpon *Delinquents* in their Art. But this Vice is a punishment to it selfe, and brings Iudgements and Plagues vpon the *Goods, Credits, Bodies, Soules, Lines* of the *Observants*. *Qui luxuriatur*

atur viuens mortuus est; qui inebriatur, mortuus est & sepultus; the Bellie rewards his Votaries with Diseases, Short life, Sudden death, and more stinking Carcasses then others. *Nebuzar-adan*, that burned the Temple of God, is called in the Greeke Translation *αρχιμαγειρος*, and of some of the Latine Fathers, *Princeps Coquarum*: as if the High-Priest of Idoll-Belly could endure no Temple to the true God in the World, God Belly! as well a shapen Deitie, as the *Umbilicus* of *Iupiter Ammon*. But alas, the Belly, and what Nature hath placed beneath it (*secundum ordinem membrorum, ordo vitiorum*) hath placed Man beneath all perfect Creatures, hath made him a

Z

\* Stirpa-

\* 15.

Gal. 3. 1.

Hos. 4.

\* *Ælianus*  
*hist. l. 9. c. 13*

\* *Stirp animans*, a verie Shell-fish, worse then a Tortoise and Shell-Snaile; with Sense onely for Sensualitie, for Touch and Taste; *Venter non habet Aures*, wants the Learning, the reasonable Sense. Idolls indeed, and very Blockes we are (*O insensati*, exclaimed *PAVL*) *Whoredome, Wine, and new Wine, take away the heart*. These Bellies are senselesse, not able to remoue out of their place, either for Fatnesse, or Fulnesse, or strength of the Liquor, or Sleepe, or Diseases hence arising in Body and Mind; or Imprisonment, the Issue of Prodigalitie. Yea, some hereby haue lost that feeling sense, as \* *Dionysius Heracleotes*, whom they vsed to awake from his

his Sleepe, with long Needles thrust into his Flesh, whereof his Fatnesse was not sensible, till they came to the more naturall Flesh.

CHAP. XXXVI.

*Man degraded to a Vegetative, and resembled to Trees, Shrubs, Leaues, Reeds, Thistles, Grasse.*

**H**is Belly hath Sense; but Men are meere \* *Vegetative*, that liue to liue, to grow, to send forth Leaues, Blossomes, Fruit: their Retrograde is beneath Sense, they are vanished into Plants; not profitable and genuine, but are *Adulterine* <sup>a</sup> *Plantationes*,

\* 16.

<sup>a</sup> Wild. 4. 3

Z 2

Plants

*Plants which the beauenly Father hath not planted, and therefore to be rooted vp. The best Seers can see no better then that blind Man, which saw <sup>b</sup> Men walking like Trees. Thus wee are Trees (not onely in that naturall vn-like likenesse, whereby Man is said to be *Arbor inuersa*, a Tree with the Root vpwards, because Sense and Motion are from the Head) nor Trees good for Meate, but Trees which bring <sup>c</sup> not forth good fruit, like the <sup>d</sup> fruitlesse accursed Figge-tree; yea, <sup>e</sup> euill Trees, <sup>\*</sup> which bring forth euill fruit; <sup>f</sup> wild Oliues, very Crabs and Wildings. But Trees, though fruitlesse (as the Cypressse) or wilde, are vsefull in the Wood and Timber which thence*

b Mar. 8.  
24.

c Mat. 3.

10.

d Mar. 11.

21.

e Mat. 7.

18.

\* 17.

f Rom. 11.

24.

thence is taken; onely of the  
\* Vine it is said, *Shall Wood be*  
*taken thereof, to doe any worke?*  
*or will Men take a Pinne of it, to*  
*hang any Vessell thereon?*

But Vines recompence this  
in the Fruit, wherewith they are  
said, to <sup>h</sup>cheare both God and  
Man. Wee are \* Wild Vines;  
God lookes we should <sup>i</sup>bring  
forth Grapes, and we bring forth  
wild Grapes: These fowre Grapes  
set the Teeth on edge; nor can it  
be otherwise with wild Vines;  
but otherwise, farre \* otherwise  
it is with vs; our Vine <sup>k</sup>is of the  
Vine of Sodome, and of the Fields  
of Gomorrah ( whose <sup>l</sup>Plants  
beare fruit that neuer comes to  
ripenesse; yeeld <sup>m</sup>onely Smoake  
and Ashes, saith Iosephus; black

\* 18.

g Ez. 15. 3.

h Iud. 9.

13.

\* 19.

i Es. 5. 4.

\* 20.

k Deut. 32.

32.

l Wild. 10

7.

m See my  
Pilgrim.  
L. 1. c. 18.



and dustie within, *Fulcherius*) our  
 \* *Grapes are Grapes of Gall*, our  
*Clusters are bitter*, our *Wine is the*  
*poyson of Dragons*, and the cruell  
*Gall of Aspes*. So smoakie and  
 venomous is Hypocrisie and  
 humane Vanitie, promiseth  
 fruit, performeth such as yee  
 haue heard; and every *Man* (till  
 Grace metamorphose him into  
 a new Creature) is such a lyar.

But euen the worst of *Vines*  
 haue the dignitie of *Trees*; but  
 \* 21. we are base \* *Shrubs*; very Bush-  
 es and Brambles; like herein,  
 n Ecc1.7.6 that as the <sup>n</sup> crackling of *Thornes*  
 vnder the Pot, so is the laughter of  
 the Foole, momentanie and Va-  
 nitie; like herein, that of *Thornes*  
 o Lu.6.44 ° *Men gather not Figges*, nor of a  
*Bramble-bush gather they Grapes*;  
 and

and like herein, that a fire <sup>P</sup> comes out of the bramble, and deuoures the Cedars of Lebanon. So vaine are the greatest, that a base rascally *Raulliack*, or beggarly *Friar*, can with their owne destruction destroy two Great and mightie **HENRIES.**

p Iud.9.15

But not like herein, that *Trees* and *Shrubs* liue, though but a vegetatiue life; *Men* are withered, fruitlesse, and if the Lord of life addes not a second life, *Twice* \* *dead* \* (it is *Saint Iudes* testimonie of wicked men) and plucked vp by the rootes. There is hope of a *Tree* (saith *I O B*) if it be <sup>y</sup> cut downe, that it will sprout againe, though the roote waxe old, and the stocke dye in the ground. But what hope of one twice dead

\* 22.

x Iude:11.

y Iob 14.7.

\* 23.

z EC. 4. 6.

*and rooted vp?* yet is the name of a Tree or Shrub of some dignitie, such as it is: Man is a \* *Leafe*, the least part of the Tree, which is parted from the same with least force, a *fading Leafe*; and, *We* <sup>z</sup> *all* (the words are the eloquentest of the Prophets) *doe fade as a leafe, and our iniquities like the winde haue taken vs away.* Not a Tree, not a Shrub, not these Dead, not any kinde of Fruit, not the Blossome, but the *Leafe*; nor this in the Bud, not growing, but fading, yea false, yea carried, *carried away*, and that not by Beasts for meate, or Man for medicine, but by the insulting, carelesse, violent, remorselesse *Winde*! a fit Embleme of Mans vanitie.

Yet

Yet a *Leafe* may glorie of his Noble birth (so many prodigall leaues in their Autumne when they are false, and in their Winter too when they are trodden in the mire, vse to doe) it is descended of a *Tree*: but Man is a \* *Reede*; not such as the East-Indies yeeld, which may make Masts for Boats; not a <sup>a</sup> *Staffe* of *Reede*, as the Egyptians were to the Israelites; but infirme, inconstant, vaine, a <sup>b</sup> *Reede shaken with the Winde*; yea, a <sup>c</sup> *broken Reede* (*Rabshakeh* might haue spoken it of his owne Masters both *inuincible Armie*, and his person too, neither able to secure themselves from sudden destruction) whereon, if a *Man* leane, it will goe into his hand; and  
(not

\* 24.

<sup>a</sup> Ez. 29. 6.

<sup>b</sup> Mat. 11.

7.

<sup>c</sup> Eccl. 36. 6.

d Ier.17.5.

\* 25.

e Iob 8.11

(not only not helpe, but) pierce it. And <sup>d</sup> *curſed is he that maketh fleſh his arme.* Reeds are a weake plant, but their yeelding weakneſſe (like ſoft words to an angrie Aduerſarie) ſtrengthens & ſecures them, when ſtrong Trees are by the winds violence throwne downe: Reeds are alſo of commendable talneſſe, & are ſecured by the deeper Waters and ſtronger Banks where they grow: Man is baſer then a Reede, a very \* *Ruſh or Flagge.*  
 c *Can the Ruſh (it is Bildads queſtion, intended of Men) grow without mire? can the Flagge grow without water? Mire, the Mother, and the Plant baſe, diſdained for food, and trodden vnder the feet of Beaſts; yet are Ruſhes*

Rushes and Flagges knotleffe,  
and vsed for strewings; Man is  
not so innocent, so pleasantly  
greene, hee is of a sharper and  
more prickly constitution, a  
very \* *Thistle*; the *Thistle* <sup>f</sup> in *Le-*  
*banon*, was prouerbially spoken  
and made good, by, and on a  
King; such was his, such is  
Mans pricking and prickling  
forwardnesse to offend others,  
weaknesse to defend himselfe.

\* 26.

f 2. Kin. 14.  
9.

What shall I say more? *What*  
*shall I cry? & All flesh is grasse,*  
*and all the goodlinesse thereof as the*  
*flowre of the field. The grasse wi-*  
*thereth, the flowre fadeth: surely,*  
*the people is grasse. Man is mea-*  
*ner then the Thistle; this is shar-*  
*per and higher, then that it may*  
*easily be trodden on, it is natu-*  
*rally*

g Es. 40.  
6, 7.

\* 27.

rally armed; but who feares to tread on the \* *Grasse*? Our goodlinesse and seeming better parts make a goodly lustre, dazle our owne eyes with the reflection; yet are they but *Flowers*, not of the Garden, but of the field; not in their Prime, but Fading; nor is this one Mans case, *The people* (the Prophet addes) is *grasse*; surely, the people is *grasse*: *Verily* (the same in other words) *euery Man at his best estate is altogether Vanitie. Selab.*

## CHAP. XXXVII.

*Mans Retrograde pursued to Hay, Chaffe, Heath, Metals, Drosse, Stones; a memorable Historie*  
and

and Myserie of a Plant, Em-  
bleme of Man.



WE are not yet at the bot-  
tome, *Omni caro fœnum*  
(so the vulgar Latin)  
all flesh is \* Hay, not Grasse, nor  
Flowres in the fading, but already  
faded and vanished from all de-  
grees of life, cut downe and  
withered. Of all kinds of Grasse,  
Corne is the most commodious,  
and of all retriments of Corne,  
\* Chaffe is the lightest: such are,  
we, not good Corne, not Straw,  
no not Stubble (except for the  
fire; these serue for Thatch and  
other vses) but Chaffe, the worst  
of Chaffe, which \* the winde dri-  
ueth away. But withered Hay &  
Chaffe also are good for Beasts;  
not

\* 28.

\* 29.

a Ps. 1. 5.



\* 30.  
c Ier. 17. 6

d Pl. 139.

6, 7.

\* 31.

not so (and yet so are wee) the  
\* *Heath<sup>c</sup> in the Desert and parched places in the Wildernesse,*  
whereof no Beast hath profit.  
Neither hath Man or Beast  
harne thereby: Man is barren,  
but not barren of trouble, a con-  
tinuall domesticall euill, like *Grasse*  
(it is <sup>d</sup> *Dauids* comparifon) \* *on*  
*the house top, which withereth afore*  
*it groweth vp, wherewith the Mow-*  
*er filleth not his hand, nor hee that*  
*bindeth sheaues, his bosome.*

I am descended beneath iust  
patience, but not so low as vn-  
iust Man, which is iustly degra-  
ded lower then all vegetables  
(where can hee stay which hath  
forsaken God?) to a lifelesse  
torpiditie. Euen here also it  
were some splendor in Man to  
be

be resembled to Jewels, Gold, Siluer, or precious Metals; *Sonne* <sup>e</sup> of Man (God speakes it of the best Nation among the Sonnes of men; *They are all Brasse, and Tinne, and Iron, and Lead.* Looke but to the next words before, and the next following, in the same Verse, and \* *Drosse* encompasseth them: It doth more then encompassse vs (with <sup>f</sup> *Siluer Drosse* overlaid) and our very <sup>g</sup> *Siluer* (another Prophet testifies) is become *Drosse*; so far hath the Deuill melted vs into vanitie. So farre? Nay, *Drosse* challengeth kindred of Metals, but we are \* *Stones*: *Nabal* (is not euery naturall Man a *Nabal*? *Foole* <sup>h</sup> is his name, and folly is with him) his heart dyed within him, & factus

e Ezek. 22.  
18.

\* 32.

f Pro. 26.  
23.

g Eccl. 1. 22.

\* 33.

h 1. Sam.  
25.

i Ez. 36. 26

k Mat. 23.

2. Cor. 3. 3.

l Ez. 3. 8.

m Ier. 2. 27

factus est quasi lapis, hee became  
 as a stone. Till God take away  
 this stony heart, no Man hath a  
 heart of flesh; wee are <sup>k</sup> stony  
 ground, and therefore was the  
 Law written in Tables of stone, to  
 shew how relentlesse we are to  
 diuine impression, remorselesse  
 to our owne good; wee haue  
 made our foreheads <sup>l</sup> as Adamants,  
 harder then Flints, the hardest of  
 Stones, and may iustly say (in  
 another sense) <sup>m</sup> to a stone, Thou  
 hast begotten me. *Durum genus—*  
*Et documenta damus qua sumus ori-*  
*gine nati.* It is a Poeticall tale that  
 Men were bred of Stones, a  
 Propheticall truth it is, that  
 stones are bred of men, and by  
 infinite grace and power all the  
 children of Abraham are rayseed  
 out

out of such stones. Recreate  
your selues with a Historie.

I haue obserued in my Pil-  
grimage of the greater World, a  
Plant growing in Sumbbrero,  
which, some English (there vn-  
der the gouernment of S. James  
Lancaster) offering to pull it vp,  
pulled in it selfe, and shrunke  
into the ground, as hauing *sense*  
of their violence; so occasio-  
ning greater violence to finde  
out the mysterie. Having pluc-  
ked it vp, they found the roote  
to be a great Worme, which as  
the Plant groweth, by degrees  
changeth her *sense* into vegeta-  
tion. The growth is out of the  
mouth of the Worme, first in a  
small Twigge full of greene  
leaues, as bigge as a Bay-leaf,

A Strange  
Tree.  
See P.  
Pilg. l. 56  
c. 13.

A a

af-

afterwards mounting into a tall Tree. Smile not. Before you compare it with *Daphne*, or *Polydorus*, or other Poemes, observe another as strange a retrograde. Bringing home diuers of these Plants for rarities, the barked being stripped off, they found them altered into hard stones like white Coralls. Behold, three degradations, from a perfect sensitiue endued with locall motion, to a *ζώον*, a fixed sensitiue; from that, to a vegetatiue, thence to a stone.

I know no cause to denie the historie; the mysterie I am sure is verified in euery Man. Euery Man may say to <sup>a</sup> the Worm, *Thou art my Sister & my Mother*. There is more then Kindred; Man <sup>b</sup> is a Worme,

a Iob 17.

14.

b Iob 25.6

a Worme, and the sonne of Man is  
a Worme. Yea, the Sonne of God  
stooping to become the sonne  
of Man, complaineth that hee  
c is a Worm & not a Man. Worms  
are often bred in the Skin, in the  
Flesh, in the \* Maw and bowels;  
and at last, the whole bodie pu-  
trifieth into Wormes: euen the  
worst of wormes, d a Serpent ( as  
some report ) being procreated  
of the marrow in the dead mans  
back bone: and ( a worse then  
all worsts ) the Worme that neuer  
dies, of the sinfull putrification  
in the Conscience. Yet cannot  
wee stay here; wee degenerate  
as yee haue scene in a tedious  
narration, into plants; (*popu-  
lus primâ corruptâ* produceth *po-  
pulus*) our corruption from our

c Pl. 22. 7.

\* See my  
Pilg. l. 6.  
c. 14.

d Lem. de  
Oc. Nat.  
Mir. l. 4.  
c. 12.

first state, hath made the whole People of Mankinde to become ill-planted plants (*populus in fluuijs*) growing in the ouerflowing streames of vanity: yea *populus* is *λαδς* (as the Greeks more fitly) a lifelesse stone. And if any object humane lineaments and fleshie substance, wee may say that our flesh argues vs of infirmitie beneath stones, and our shape maketh vs like Statues & Images of stone, of which the Psalmist sings, *They haue* mouthes, *but they speake not*; eyes haue they, *but they see not*; they haue eares, *but they heare not*; noses haue they, *but they smell not*; they haue hands, *but they handle not*; feete haue they, *but they walke not*; neither speake they through their throat.

e Psal. 115.  
7, 5, 7.

throat. So doth Moses speake to the Israelites, which were led & fed by signes <sup>i</sup> and great miracles which their eyes had seene, yet the Lord had not giuen them a heart to perceiue, and eyes to see, and eares to heare vnto this day. How often is the same repeated in the new and old Testament? Our Hands are as withered, and dryed vp to good works; our Feete as vn-moueable to the waies of peace and righteousnesse; our Tongues full of <sup>s</sup> rotten speech, but not able to speake a word which is good to the vse of edifying; wee Smell no sweets in the Gospell, though the Name of Christ (that is, the anointed) bee an ointment powred out, because of the fauour of his good ointments: in

f Deut. 29.  
34.

8 λόγος  
σαπρός.  
Eph. 4. 29.



i Gen. 19.  
26.

k Antiq. l. 1.  
l Wis. 10. 7.

a word, whiles we looke backe to Sodome, wee are with *Lots* wife turned into a *statue of Salt*, that is, a durable Statue; for to this day (to his dayes) it remayneth, <sup>k</sup> said *Iosephus*, and a *standing pillar of Salt is a monument* (saith a better Author) of an *vnbeleenuing Soule*. Such Pillars and Statues we are in spiritual sense, not by miracle, but by corruption of nature: but not standing and enduring.

### CHAP. XXXVIII.

*Mans successiue degradation to Rocks, Bricks, Pot-sberds, Clay, Dung, Sands, Mortar, Dust, Ashes.*



WE haue the imperfections, the torpiditie, but not the

the perfection of stones, for strength and beautie in Buildings and Statues. Wee are rather like to rough vnfashioned \* Rocks, whence the Builder borroweth not for houses by Land, and whereby the Sea-houses are together with their Tenants vtterly cast away. And thus our Apostle argues, that all which are not the *children of Promise* (a supernaturall priuiledge to the *seede of the Woman*) are like to the sonne of A G A R which *gendreth to bondage*. For, A G A R <sup>a</sup> is Mount Sinai in Arabia, and is in bondage with her children. Now Mount Sinai (as eye-witnesses <sup>b</sup> deliuer) is a hard Rocke of Iron-coloured stone, requiring more then halfe a day to ascend

\* 34.

<sup>a</sup> Gal. 4.  
23. & seq.

<sup>b</sup> Bellon.  
l. 2. 10. &  
seq.

A a 4

it;

c 2. Cor. 3.

d Ps. 114. 8

e Ex. 19.  
18.

it; but in a whole life, these Rocks cannot bee mounted by the Ministers of the Gospell, so like are they to that of Sinai, high in pride, hard in obduratenesse, base stone in condition, barren; vselesse to any good purpose: euen the Law giuen thereon, is but the <sup>c</sup> ministrati<sup>o</sup>n of death, a killing letter, not of it selfe, but by our rocky, deadly disposition. Yea, God <sup>d</sup> turned the Rocke into a standing Water, at the voice of Moses, but the greatest that haue been borne of Women, Boanerges the sonnes of Thunder, haue hammered the Rocks of Mens hearts in vaine, *Duris genuit quos cantibus horrens Caucasus*. Sinai <sup>e</sup> was on a smoke, and quaked greatly; but wee nor smoke

smoke with <sup>i</sup> indignation at our selues, nor quake for feare of Gods indignation (which euen the Deuills & doe) but are more senselesse then the Rocks; and had not Christ himselfe become <sup>a</sup> <sup>b</sup> *Rocke*, and yeelded Water and Bloud out of himselfe, to mollitie vs, we had been wholly incurable; *Cephas* or *Peter*, & all the *twelue* <sup>i</sup> *foundation stones* of the new Ierusalem, could neuer haue made vs fit for that Building.

Wee are indeed worse then Rockes: they are high, hard, impenetrable, impregnable; whereas the whole Kingdome of Israel and Iuda are compared to <sup>\*</sup> *a Bricke* or <sup>k</sup> *Tyle*: These are made Mappes of their Miserie. And are not we of neere kindred

f 2. Cor. 7.  
11.

glam. 2. 19

h 1. Cor. 10  
4.

i Reuel. 21  
14.

\* 35.  
k Ez. 4. 1.

1 Gen. 11. 3

m 1. Pet.  
2. 5.

n Ex. 5. 8.

red with Bricks and Tyles, both made of Earth, the one by Art, the other by Nature fashioned and hardened? The Temple was built of Stone, <sup>l</sup> Babels Tower, of Bricke; the New Ierusalem <sup>m</sup>, of living Stones; the spirituall Babel is an earthly Citie, built of Bricks, hardened by Fire from the Hellish Furnace; and all vngodly, that is, all Men by nature, are Bricks in this Building of *Confusion*. Such are they, such are their workes: euen like the Bricks which the Israelites made vnder Pharaoh <sup>n</sup>; a hard taske to be enioyned, *Bricks without Straw*; yet such is the Law to Nature, imposing the worke, to which it doth not, cannot enable.

We

We are meaner then *Bricke*;  
for this is durable: wee are like  
\* *Potters Vessels*, easily broken:  
*Thou* ° art our *Potter*, and wee  
the worke of thine hand, may be  
spoken of our first and best e-  
state: but we are now fallen,  
and broken in the Fall; now  
not *Potters Vessells* (except  
p *Vessells of Dishonour*) but bro-  
ken *Vessells*, not able to hold a-  
ny Water of Life, any Happi-  
nesse; not *Vessells*, but q *Sherds*,  
whom the *Iron Rodde* of diuine  
Iustice hath broken in pieces.  
And although wee may make  
some lustre of some seeming  
Vertue, yet are wee and they  
but as r *Siluer drosse*, ouer-layed  
on a *Pot-sheerd*; not *Siluer*, but  
*Drosse*; not a *Pot*, but a *Sheard*,

\* 36.  
o Ef. 64. 3.

p Rom. 9.  
21.  
2. Ti. 2. 20.

q Pl. 2. 2.

r Pro. 26.  
23.

f Mat. 27.  
7.

\* 37.

t Iob 4. 15.

u 2. Cor.  
5. 1.

x Iob 30. 7

\* 38.

vnprofitable, and by nature or art irrecoverable. But Pots, yea Sheards, are hard; in High-ways, and for some purposes, profitable; and for a *Potters Field*, without other Croppe then these Sheards, was given as much as <sup>f</sup> Christ himselfe was sold for: but Man is softer \* *Clay*, not able to endure the Furnace; our Bodies are but <sup>t</sup> *Houses of Clay*. S. Paul calls them *earthly Houses* <sup>u</sup>, not so solid, so durable as *Clay*: yea, *he shall perish like his Dung*, saith *Zophar* <sup>x</sup>, comparing Man to \* *Dung*, the most vile, rotten, stinking kind of Earth. Nay, the Earth is Mother of all things, and Dung makes it the more fertile and fruitfull; but Man is  
as

as the <sup>\*</sup> Barren Sands : and so  
*Abrahams Seed* is promised to  
 be as <sup>y</sup> the Sands on the Sea, and  
 as the Starres of the Skie ; in  
 which, some obserue the first to  
 be the children of ABRAHAM  
*after the flesh*; as Edomites, Isma-  
 elites, Children of the East, and  
 carnall Israelites ; the other, to  
 signifie the *Children of the Pro-*  
*mise*, farre fewer, and more glo-  
 rious. But here wee speake of  
 Man, as borne of the Flesh, and  
 altogether Flesh ; and of such  
 Salomon speaketh, *A* <sup>z</sup> Stone is  
 heauie, and the Sand weightie,  
 but a Fooles wrath is heavier then  
 them both.

Yet there are precious Sands  
 enriched with Gold, and other  
 Sands are not able onely to set  
 the

<sup>\*</sup> 39.

y Gen. 22.  
 17.

z Pro. 27.  
 3.



\* Ier. 5. 22.

a Ge. 11. 3.

\* 40.

b Gen. 2.

c Eccl. 11. 8.

the greatest Ship (the least finnes multiplied, without Repentance, will doe the like to our Soules) but are set as bounds to the raging Sea; and though \* the waues thereof tossethemselues, yet can they not preuaile; though they roare, yet can they not passe ouer. Sands also are vsed for Mortar; but we dawbe with vntempered Mortar; we vse (as the Builders of Babel) Slime \* in stead of Mortar: wee are fruitlesse, heauie, easily diuided; but not strong & great, as the Sands: wee are liker the \* Dust, that yeelds not Mortar, but Myre: b Dust was our beginning, and to Dust c we are at last resolued. Cur superbis terra & cinis? We are but Dust; not Dust, not the moister, weigh-  
tier,

tier, fertiler Dust; but the<sup>d</sup> Nations are as the small Dust \* of the Ballance. Nay, Dust is naturall; but Man is degenerate: the best of Men, in his time, called himselfe \* Dust and Ashes \*; Dust, in Originall; Ashes, by Corruption: for Sinne, as a Fire from Hell, hath consumed that *quondam* Originall Man into the Ashes of himselfe; he is now but Ruines, Rubbish, Dust, Cinders, and Ashes.

d El. 40. 15.

\* 41.

\* 42.

e Gen. 18.

27.

## CHAP. XXXIX.

Man vanished into Smoake,  
Darkenesse, Tempestuous  
Clouds, Water, Froth, Va-  
pours, Sleepe, Dreames; a  
Tale,

*Tale, Shadow, Nothing, lesse  
then Nothing.*



What shall I say? Man  
declines to a weaker  
Element then Earth,  
then Alhes; he is but \* *Smoake*.  
David puts them together; *My  
Bones<sup>f</sup> (strongest part) are burnt,  
my dayes are consumed like Smoake;  
& the wicked consume into Smoake,  
and as Smoake is driven away, so  
are they driven away.*

But *Smoake* is seene, though  
with hurt to the Sight, but Man  
is naturally \* *Darknesse*: <sup>h</sup> Yee  
were once (before Faith) *Dark-  
nesse*, sayth that Light and Do-  
ctor of the Gentiles: A verie  
Mist, grosser then that of Egypt,  
possesseth our Eyes so farre, that  
cur

\* 43.

<sup>f</sup> Pl. 102.  
4.

<sup>g</sup> 37.10.  
& 68.1.

\* 44.  
<sup>h</sup> Eph. 5.8

our works are called the works  
of Darkenesse, and we our selues  
Children of the Night, and Dark-  
nesse, yea, Darkenesse it selfe in  
the abstract. \* Clouds and Dark-  
nesse are Companions in the  
Psalmes, in the Skie, in Man-  
kind: onely whereas the Clouds  
are Gods Chariots, his Water-pots  
and Bottles of Heauen, the  
Riuers of God about the Fir-  
mament, full of Water; Men are  
called Clouds without Water,  
carried about of Windes, yea, as  
Windes carrying others; Clouds  
and Windes too; Puffes, Blasts,  
Bladders of Wind, swolne with  
arrogance till they breake; in-  
constant; altogether Vanitie:  
Clouds carried with a Tempest,  
sayth another, to whom is refer-

i Rom. 13.  
12.

k 1. Thess.  
5. 5.

\* 45.

l Ps. 18, 11.  
& 97. 2.  
Pl. 104.

m Iob. 38.  
37.

n Iude 12

o 2. Pet. 2.  
17.

ued the Mist of Darkenesse for  
euer.

Wee must find a lower and  
weaker Element; wee are too  
high: Man <sup>p</sup> is powred out like  
\* Water; and the Whore is said  
to sit on many Waters: and the  
q Waters which thou sawest (saith  
the Angell) are People, and Mul-  
titudes, and Nations, and Tongues.  
Euen Waters in their collected  
forces are of force, in Seas, Ri-  
uers, Lakes, Fountaines: but  
Man is *Mare Mortuum*, like the  
*Dead Sea* <sup>r</sup>, in which, neyther  
Fish nor Fowle liueth; in which,  
Iordans sweet Waters (all good  
Blessings) are swallowed, and  
irrecouerably lost: Like a Riuer,  
he is in continuall passing, where  
returne is desperate; a standing  
Lake,

p Pf. 12. 14

\* 46.

q Apoc.  
17. 1, 15.

r P. Pilgr.  
L. 1. c. 18.

Lake, corrupting and breeding Frogges, Toades, Serpents, Diseases; a bitter Fountaine, like the Waters of Marah<sup>e</sup>, or of Iericho<sup>e</sup>, Fountains of Death and Barrennesse. But Man is a smaller thing: *The Nations are as a \* Drop<sup>e</sup> of a Bucket*, sayth the Prophetickall Orator; not properly a Sea, River, Lake, or springing Fountaine, but *Water of a Bucket*; not a Bucket-full, or Water in the Bucket, but a *Drop*, a drop of, yea, off the Bucket; which falls beside it, and is spilt on the ground.

*Gutta cauat lapidem*, a drop of Water, by multiplied continuance, may weare the hardest Stones, *\* Gutta excauant Lapides*, sayth *Iob*, and all parts

B b 2 of

f Ex. 15. 23

t 2. King. 1.

21.

\* 47.

x Es. 40. 15

x Iob. 24. 19

of Water are Water, be they neuer so small; but Man seemes *Water*, and is not so much. Many are called \* *Wells without Water*, <sup>y</sup> not performing that they promise; <sup>z</sup> *Broken Cisternes, which can hold no Water*. Others are not Water; but \* *Fome and Froth*, lighter *Bubbles* on heapes together, <sup>a</sup> *raging Waues of the Sea, foaming out their owne shame*. Euen the *King of Samaria* is by the Prophet resembled not to the *Waters*, but <sup>b</sup> *to the foame vpon the Waters*. Yea, Man is a lighter Vanitie then *Fome and Froth*; He and his life, sayth *S. Iames*, are a \* *Vapour* (not a *Pillar of Smoake*, as before) not any visible parts of *Water*, as here; but

\* 48.

y 2. Pet. 2.

17.

z 1er. 2. 13.

\* 49.

a Iude 13.

b Hb. 1. 6. 7

\* 50.

a more intensible Exhalation and vanishing substance; a Vapour which *c* appeareth a little time, and then vanisheth away.

c Iam. 4. 14

Euen Vapours are somewhat in the World, Thunders, Raines, Hailes, Snowes, Frosts, Windes, Dewes, are brought out of this Vapourie Treasurie; and by Stills, Suppositories, Cuppings, they are otherwise made usefull to Man. But Man himselfe is an vnprofitable Vapour, a verie *\* Sleepe*<sup>d</sup>, a kind of Vapour indeed, but the Gaoler of the Senses, and Brother of Death, which robbes a Man of Sense and Life, euen whiles hee hath them: Man is a Sleepe, yea, a *\* Dreame*, the vanitie and idlenesse of Sleepe; wherein Sleepe

*\* 51.*  
d Pl. 90. 5.

*\* 52.*



c Iob. 20. 8

\* 53.  
f Pl. 90. 7.

it selfe is asleepe, and talkes idly, as Men vse in a Feuer or Phrensic. Euery Man naturally is thus sicke, is a *c* *Dream*e, which fleetb away, and as a vision of the Night. Yet is Sleepe somewhat too (if not in constitution) in restitution; and Dreames are sometimes significations of things to come. Man spends his yeeres (sings the Psalmist) as a *\** *Tale* *f* that is told. It were hard to define or expresse in speech what Speech is: but a *Tale* is a contemptible terme, for the vanitie of speech; and a *Tale* that is told (although in the telling, it might cause some foolish pleasure) is quite vanished, *Nescit vox missa reuerti; volat irremocabile verbum; ventus & aura ferunt.* All this not-

notwithstanding; a Tale, the  
vaineſt Tale (ſuch is Mans Van-  
nitie) after the telling, leaues  
ſome impreſſion, hath a being  
in vs, if not in it ſelfe; where-  
as Man is a \* Shadow. All  
our dayes vpon Earth are a Sha-  
dow, ſaid Bildad to Iob; as a  
Shadow, David addes, that paſ-  
ſeth away; He fleeth as a Sha-  
dow, ſaith Iob, and continueth not:  
he is a fleeing, flying, vaniſhing  
Shadow, the neereſt thing to  
Nothing, an Eclipse and viſible  
priuation of the brighteſt Light.

Looke yee that wee ſhould  
make nothing of Man? Surely,  
hee hath made himſelfe \* No-  
thing; All \* Nations before him  
are as nothing, is Eſayes Procla-  
mation; and a Greater then E-

B b 4

ſay,

\* 54.

g Iob. 8. 19

h Pf. 144. 4

i Iob. 14. 2.

\* 55.

k Eſ. 40. 17

1 Phil. 2. 8.

m Tert. ad  
Mar. 1. 5.

n Bez. ib.

o Ec. 40. 17

\* 56.

say, Greatnesse it selte, to bring  
 Man from nothing, <sup>Exinanuit</sup>  
 se (or as *Tertullian*<sup>m</sup> hath it, Ex-  
 haufit, <sup>exinanuit</sup>) made himselfe no-  
 thing, or of no reputation, Ex  
<sup>Omni seipsum</sup> ad Nihil redegit,  
 is learned *Beza's* exposition.  
 Can wee vanish further, lower,  
 then Nothing? *Esay* answereth,  
 ° All the Nations to him are counted  
 \* lesse then Nothing. Lesse then  
 Nothing! a strange *Hyperbole*,  
 a meere impossibilitie! Nay, no  
*Hyperbole* nor impossibility, nor  
 spoken only respectiue, and in  
 comparison of God; witnesse  
 thy selfe, which hearest the  
 Word of God, this Word, and  
 (such is thy vanitie) hearest not,  
 fearest not; whereas in the be-  
 ginning God created, that is, made  
 of

of nothing the *Heavens* and  
*Earth*; Hee commanded, and they  
were made; he said the Word, and  
Nothing became all Things.

CHAP. XL.

*Mans retrograde lower then Lesse  
then Nothing: Man: Vanitie,  
and a Lye, with a discourse of  
the Lye.*

**A**Re wee yet at our iust  
*Quantum*? Alas, what  
quantitie, what bounds  
hath *Vanitie*? The Nations are  
counted to him! (*Esay* addeth)  
*lesse*: then nothing and *vanitie*; as  
if *Vanitie* were a degree lower  
then *Lesse* then *Nothing*. Our  
*Lesse* then *Nothing*, wee haue  
seene

a *Vbi sup.*

\* 57.

b A&amp;. 5. 39.

c 1. Thel.

5. 19.

d Eph. 4.

30.

e A&amp;. 7. 51

scene in not hearing, not obeying; finnes of Omission; Wee are *Vanitie*, & vanished further to finnes of Commission, and are <sup>b</sup> *Fighters against God*, <sup>c</sup> *Quenching*, <sup>d</sup> *Greeuing*, <sup>e</sup> *Resisting his holy Spirit*. And thus (the Scripture lighting vs all the way) by almost threescore seuerall steps and degrees, are wee vanished and descended from *Man* to *Vanitie*, both mentioned as the subiect & predicate in the Text; the *Copula* is missing; not without a mysterie (as we shall after see) for what one Verbe could ioyn together things that haue such a *Gulfe*, such a *Dungeon* & disproportion betwixt them, that from the *Quondam* Man to the present rubbish, yee must

must haue neere threelcore descents; Nay, yee shall see more; more, if *Vanitie* would let you see them.

But our Text goes lower, and so does our Degradation; that accuseth Man in his best estate of being altogether Vanitie, as if euen in Vanitie it selfe were degrees. Let *Dauid* be his owne Interpreter; Surely, *Men of low degree* (yee read his Declaration, or Inditement) are *Vanitie*; and *Men of high degree* are a \* *Lye*. A *Lye*? a terrible word indeed! but hee which spake and writ it, feared not disdayning *Goliath*, which defied the Armies of Israel: he cut off this Champions head with his owne Sword. And with thine owne Weapon, vaine Challenger,

f Pl. 62.9.  
\* 58.

g 1. Sam.  
17. 10.

lenger, will he destroy thee, and turne the *Lye* downe thy throat. Thou art a *Lyar*, that hast not omitted duties, and committed villainies alone, but hast done this contrarie to thy *Oath of Allegiance*, contrarie to that *Sacramentall Pledge*, wherein by *solemnne Baptismall Vow*, thou vnder-tookest to Fight vnder Christs Banner against all enemies, and hast taken pay of him all thy life: yea thy life it selfe is his pay, for this purpose. Thou art not onely an enemy now, but a *Traytor*, a perfidious, periured, the worst of enemies, a *Lyar*.

And indeede I maruell not, that a *Lye* is so hainously taken by our *Magnifico's*, which hath  
such

such a super-superlatiue place in impietic; but our Gallant Spirits haue neither Wit, nor Learning, nor Religion, to deriue it so farre; They imitate the French, and these their Master Francis the first, which out of enuie & rage gaue the Lye together with a challenge to the Emperor Charles the fift: whereas before, it was iudicially giuen in cases deseruing death, to be tried by *Combate*, the Defendant pleading not guilty, by giuing the Accuser the Lye. Hence so many deaths by *Duels*, whiles euery priuate man wil proue him selfe a Lyar and Murtherer too, the most genuine *seede of the Serpent*, a Lyar to God in his *Baptismall Oath* (wherein he de-

fied

g. 3. v. Kal.  
Hist. l. 5. c.  
3. 5. 17.  
t. 2.



fied these defyinges) rather then Man should tell him so, or call him so.

b PL 146.4.

A Liar? nay a *Lye*, in the abstract; for whiles <sup>h</sup> *all his thoughts perish*, and his whole life is Hypocrisie, Simulation, Dissimulation, and yet (to make God himselfe a Liar) promiseth securitie & saluation to himselfe, what is he (which is nothing els) but patched together of Lies? but (notwithstanding all his *Trulies & Verilies*) a true, meere, and very *Lye*? I had here ended, if *David* had not enforced it and mee further: *Vanitie* spoken of *men of low degree*; a *Lye* giuen to those of high degree, is not all; it followeth, of them both, of all men; <sup>i</sup> *to be laid in the ballance,*  
*they*

i PL 61.9.

*they are altogether \* lighter then  
Vanie.*

\* 59.

CHAP. XLI.

*How Man is lighter then vanitie.*

**O** Mission, Commission,  
treacherous perfidious-  
nesse, wee haue had be-  
fore, whereby Man is *lesse then  
nothing, Vanitie, a Lye.* But wee  
are *lighter then Vanitie*, when we  
are not peruerse alone, but per-  
uerted; when sinne is by iust  
iudgement made a punishment  
of sinne, and we hauing before  
*sold our selues to worke* <sup>a</sup> *wicked-*  
*nesse in the sight of God, and being*  
*past* <sup>b</sup> *feeling, haue giuen our*  
*selues ouer vnto lasciuiousnesse, to*  
*worke*

a1.Kin.11.

25.

b Ex.4.19.

d Phis. 4. 5.  
 c. 1. Job. 1. 5  
 f Not only  
 S. Auguſt.  
 Ench. &  
 con. Iulian.  
 and the  
 Ancients,  
 but Vega,  
 Suarez, Pe-  
 rerus, Ca-  
 nus, Bellar-  
 mine him-  
 ſelfe, Caſe-  
 tan and A-  
 quinas, &c  
 for ſub-  
 ſtance as  
 far in this  
 point, as  
 Calvin (ex-  
 cept in  
 termes)  
 as we, al-  
 together.  
 Vid. Cal. in  
 Iac. 1. Veg.  
 l. 2. c. 15.  
 de exp. Con.  
 Trid. Suar.  
 in Op. Theol.  
 l. 1. c. 2. Per.  
 in Gen. 18.  
 8. Can. Loc.  
 Com. l. 2. c. 4.  
 Aquin. in Rom. 9. Bel. de Am. Gr. l. 2. c. 13. Vaſq. in  
 Tho. 1. 2. q. 79. Chiet. ad 2. Reg. 12.

workes all Uncleanneſſe, even with  
 greedineſſe, are giuen vp. by the  
 iuſt ſentence of God himſelfe to  
 vile affections; when Pharaob  
 hath hardened his owne heart  
 in his owne malice, God doth  
 further harden the ſame in Iu-  
 ſtice. Non Deus <sup>4</sup> volens iniqui-  
 tatem, tu es: Odiſti omnes qui ope-  
 rantur iniquitatem, DAVID ſings  
 of him; Hee hateth the wicked  
 and their wickedneſſe: God <sup>5</sup> is  
 Light, & in him is no darkneſſe at all.

But he that commanded the  
 Light to ſhine out of darkneſſe, can  
 declare <sup>6</sup> his owne Juſtice in the  
 iniuſtice of Man, and by his  
 Almighty Power, knowing how  
 to bring good out of euill, doth  
 permit euill, which altogether

againſt

against his Will could not be. He  
*concurrerth* with that *generall* help  
 (without which nothing is able  
 to liue or moue) but to the act,  
 not the sinne, naturally, not mo-  
 rally; he doth not infuse malice,  
 nor doth in these cases *infuse*  
 Grace; yea, hee *with-draweth*  
*grace giuen*, inward and out-  
 ward light, and taketh away for  
 vnprofitable and rebellious ser-  
 uice, the Talents formerly com-  
 mitted (*And may he not doe with*  
*his owne what he will?*) Hee lets  
 loose Satan (as a Hunter, saith  
 Bellarmine; lets his Dogge loose  
 on the Hare) He also giueth good  
 things, which to the wicked are  
 occasions of euill, turning grace  
 into wantonnesse. And thus the  
 Law made against sinne, is an

g Rom. 7. 8

h 2. Sam.  
17. 14.

occasion to sinne, which taking occasion by the Commandement, saith Saint PAUL, *wrought in me all manner of Concupiscence*; and lastly, doth effect his owne good Will by the bad wills of wicked men; ruling, disposing, ordering, not causing or working any euill; & opening a way rather to one euill then another, as in *Absaloms* following *Hushais* counsell then *Achitophels*, *That the Lord might bring euill vpon Absalom*. As a Horse-man disposeth a lame Iade in iourneying; a Scriuener his bad Penne in writing, Nature the pure beames of the Sunne-shining on a stinking Dunghill or Car-kasse; the Physician, the Vipers poysons in medicines; so and more

more then so, can the Infinite-  
nesse of Wisedome and Power  
(not permissiue alone) dispose  
wicked men and their wicked-  
nesse, as he did *Pilate*, *Iudas*, and  
the *Iewes*, in crucifying Christ,  
to the glorie of his owne Name,  
the good of his Church, and the  
punishment of the Actors them-  
selues. So *Victorinus* saith, Hee  
giues the order, not the corrup-  
tion : euen as, saith *Basil*, the  
Physician vseth the Vipers poy-  
son to medicinable purposes.

Once, the *Deuill* is a ready  
attendant, as appeares in *Ahab*  
and *Iob* : and what things are  
not competitible to the Iudges  
person (for how can Light cause  
Darknesse?) this Officer and  
Executioner is ready on the  
Cc 2                      least

i i. Kin. ult.  
Iob 1. & 2.

least permission (which yet hee can do no further then iust commission) to execute. And wo, a thousand times wo to that Man, who is thus in diuine Iudgement permitted to Satan, committed to this Iaylour and Hang-man, for former sinnes and present impenitence, to be giuen vp to a future *reprobate sense*; and by Satans stratagems to bee so bewitched, as without feeling, yea with great delight, to walke the broad way that leades to destruction, to bee whirled & wheeled in the Maze of death and damnation; in a word, by fulnesse of sinne, to haue his sinnes punished to the full.

CHAP.

## CHAP. XLII.

*Man a Deuill, and in some respects  
worse; of the last Iudgement  
and Hell.*

**M**AN is not onely lighter  
then vanitie, but is now  
out of all humane na-  
ture Metamorphosed to a \* De-  
uill. Haue <sup>a</sup> I not chosen you twelue,  
and one of you is a Deuill? Hee  
spake it of Iudas Iscariot; but to  
the Iewes, to all men, which  
doe <sup>b</sup> the lusts of their father, which  
lye, and doe like wickednesse,  
Yee are of your father the Deuill:  
And <sup>c</sup> in this the children of God  
are manifest, and the children of the  
Deuill, Whosoever doth not righ-  
teousnesse, is not of God.

\* 60.

a Ioh. 6. 70

b Ioh. 8. 44

c Ioh. 3. 10



Man turned Deuill! a stranger  
 Metempsychosis, then euer *Py-  
 thagoras* or the Indians dreamed  
 of: yet Man sustayneth some  
 accusations of vanitie and villa-  
 ny, whereof the Deuill is not  
 capable. I omit the things be-  
 fore mentioned, that Man hath  
 bodily aduantages, & vseth them  
 to Drunkenesse, Whoredome,  
 Gluttony, Lazie sleepinesse, &  
 a world of worldly wickednesse,  
 in Couetousnesse, and sensuall  
 vanities, where-from our Temp-  
 ter himselfe by his spirituall Na-  
 ture is more free. Satan is <sup>d</sup> not  
*diuided against Satan*, his king-  
 dome is at vnitie in it selfe. But  
*Homo homini Demon*, Man is a  
 Deuill to Man; *Kingdom against*  
*Kingdome, Nation against Na-*  
 tion

d Mat. 12.

25.

tion in hostile Warres: yea, the same Kingdome is often rent within it selfe by ciuill vn-ciuill Warres. The same *Citie*, the same *Kindred*, the same *Houſhold*, the same *Wombe*, the same *Bed*, the same *Body* in diseases, the same *Soule* is deuided in it selfe by distractions. Likewise the Deuill is not so subiect to ignorance, forgetfulnes, cares about necessities of life; yea, he is not in affection so stupid; the *Deuills* beleue and tremble, as out of Saint *James* is before deliuered.

clam.2.19

I adde, their sinnes are against the *Law*; the *Gospell* was neuer preached to them, nay, no such matter procured for them. Hee spared not the *Angels* that sinned, but cast them downe to *Hell*, and

f 2.Pet.2.4

g Heb. i. 13

h 2. 16.

i Luk. i. 69

k El. 9. 6.

l Tit. 3. 4.

m Luk. 12.  
48.

deliuered them into chaines of dark-  
nesse, to bee reserved vnto iudge-  
ment. Cui Angelorum, & to which  
of the Angels said he at any time,  
that hee would send them deli-  
uerance? He tooke <sup>h</sup> not Angels,  
he tooke the seed of ABRAHAM:  
and hath <sup>i</sup> rayseed vp a mightie  
saluation for vs in the house of DA-  
VID. To <sup>k</sup> vs a Child is borne, to  
vs (not to Angels) a Sonne is gi-  
uen: the Sonne of God to be the  
Sonne and Sauour of Man. He  
is not called φιλάγγελος but ἰ χρισ-  
τος καὶ ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ,  
It <sup>l</sup> was the kindnesse and loue of  
Man in God our Sauour, which  
saued vs. But to whomsoever  
<sup>m</sup> much is given, of him shall bee  
much required, and to whom men  
haue committed much, of him they  
will

will aske the more. And in this respect it shall be easier, at the last day, for Sodom, for Tye & Sidon<sup>n</sup>, then for Chorazin, Bethsaida, & Capernaum, places hallowed by the Presence, Sermons, Miracles of Christ himselfe: Sodom<sup>o</sup> and Samaria were more righteous then Ierusalem; yea, this by her superabundant crimes did iustifie both the other.

Herein then (O vanitie of Man!) we are worse then Devils, that God was manifested in Mans flesh, was borne, liued, died for vs; <sup>p</sup> Ascended vp on high to leade Captinitie captiue, and giue gifts to vs; sits at the right hand of God to make intercession for vs; is gone before to prepare a certayne Mansion<sup>q</sup> in his Fathers house for vs;

n Mat. 11.  
23.

o Ez. 16. 51

p Eph. 4. 8.

q Ioh. 14. 1

vs; will come againe and take vs to himselfe, that wee may behold his glorie, be partakers of his glorie; hath not left vs Orphans meane whiles, but offereth his SPIRIT vnto vs; Once; hath giuen his Creatures to serue vs, his Angels to guard vs, made all things ours, yea hath giuen HIMSELFE, doth giue his SPIRIT, and will againe with the whole TRINITIE be our exceeding great Reward; *Dedit se in meritum, dabit in primum:* and yet is Man senselesse of so great mercy; Hee crucified Christ when hee came in the flesh, still crucifies him in his members; and how many by their hellish Oathes and Blaspheemies doe more then crucifie him,

him, and rend his flesh & bones  
afunder?

All Men naturally suffer him  
to *stand at the doore, and knock*;  
open not to *the King of Glorie*;  
turne him into the *Stable*, as  
the *Bethlehemites*; or preferre  
their *Swine* (their *Swinish Lusts*)  
as the *Gadarens*; or, as the *Iewes*,  
their *Barabbas*, before Him. This  
is more then the *Deuills* haue  
done: They are *Dung-hills*; no  
maruell, if they stinke: *the An-*  
*gels of the Dragon*, and conspi-  
rers with the old *Serpent*, needs  
must they fight for his and their  
*Kingdome*; *Styes of vncleane-*  
*nesse*; no wonder, if abomina-  
ble: excluded from *Heauen*;  
and, without *God*, no strange  
thing, if *vngodly*, and *Hellish*:

But

[Apo. 3. 17

c Ps. 24.

But Man is his Paradise & Garden of Delights, the Child of God, Member of Christ, Habitation of the Spirit, his Temple and sanctified House, the Heire of Heaven, by Calling; and yet rebelleth and multiplieth Rebellions, execrable and thrice-damnable Impieties. Man, a *Deuill in the Flesh*! worse then *Deuills*! This his *Quantum*; *Eheu quantum*! *Heu quantillum*! *O<sup>u</sup> curas hominum, O quantum est in nobis inane?* How great is Mans Vanitie?

And after all this internall Death, followes in this our Fall that externall Death of the Flesh. *z Carnis immundæ à primordio ex facibus terræ, immundi- oris deinceps ex seminis sui luto, fri- uolæ,*

¶ Pers.

¶ Tert. de  
resur. carnis

*uolæ, infirmæ, criminose, onerosæ, molestæ, & post totum ignobilitatis elogium (you reade Tertullians words) caducæ in originem terram, & cadaueris nomen, & de isto quoq; nomine peritura in nullam inde iam nomen, in omnis iam vocabuli mortem. But of this Death is spoken before.*

*It <sup>y</sup> is appointed to Men once to die; but after this, the Iudgement. And though the most of Men little thinke of this, of any part of this their Retrograde, while they liue, but walke in the <sup>z</sup> wayes of their Heart, and in the sight of their Eyes; yet let them know, that for all these, God will bring them to Iudgement. <sup>a</sup> Then shall the Earth shake and tremble, the foundations of the Hills shall*  
*move,*

*y* Heb.9.  
27.

*z* Eccl.11.  
9.

*a* Ps.18.7.  
&c.



moue, and be shaken : A Smoake  
 shall come out of his Nosthrils, and  
 consuming Fire out of his Mouth ;  
 Coales shall be kindled thereat :  
 Thunders shall goe before him ;  
 Haile-stones, and Coales of Fire :  
 Thousand <sup>b</sup> thousands shall mini-  
 ster vnto him, and tenne thousand  
 times tenne thousand shall stand  
 before him. The Thrones shall be  
 set for Iudgement, and the Bookes  
 shall be opened : and he shall come  
 with flaming Fire, to render Ven-  
 geance ; and nothing shall remaine,  
 but a fearefull expectation of Iudge-  
 ment, and fierie Indignation, which  
 shall deuoure the aduersaries. Then  
 indeed, to be meerely and vt-  
 terly Vanitie, and consumed to  
 a very Nullitie, were something :  
 but Iustice must now exact to  
 the

b Da.7.10

Heb.10.27

the *vtmost* farthing of thy present Nullities and Vanities.

Set now before thine Eyes, that which then thou must set before them, when thy selfe shalt be set before so terrible a Tribunall; *aboue* thee, an angrie Iudge; *before* thee, the Bookes of Indictments; at thy *right hand*, the Deuill accusing, and calling for Sentence, which Iustice cannot denie; at thy *left hand*, the World of wicked ones howling; *behind thee*, the Angels guarding and presenting thee in Court; *within* thee, thy Conscience gnawing; *without*, the World flaming; *beneath*, Hell yawning and gaping wide for thee, as an eternall irrecoverable Morfell; when, to appeare, shall be  
in-

intolerable; to be hid, shall be impossible.

Mat. 25. 41

O the horror of that Day! of that Sentence, *Goe yee cursed into Hell-fire! I, lig for, liga manus;* Take him Deuills, binde him hand and foot, cast him into vnter Darkenesse, there shall be weeping and wayling and gnashing of Teeth for euer: Shut on him, scale to him, the eternall impregnable Doores of Vengeance. Rowze vp your selues, Hellish Furies, Horrors, Feares, Agonies, Madnesse, Vexations, Despaires, the neuer-dying Worme, and the euer-burning Fires; let the Breath of the Lord, as a Riuer of Brimstone, kindle them: According to the seuerall degrees of Vanitie, let seuerall degrees

grees of Tortures and Tortours,  
Deuills and Deuillish Plagues;  
massacre and torment them;  
Let no Eye pittie them; and  
let their vaine Eyes be put out  
in obscure Darknesse; see nothing,  
but infernall Visions: the vaine  
Eare heare nothing but Shrikes  
and derided Cryes of the Tor-  
mented: Let loathsome Brim-  
stone fill the Sent; and let the  
Flesh, whylome embracing,  
and embraced with vaine wan-  
ton Touches, now be Food, Stub-  
ble, Fuell to a neuer quenched  
Fire: Within, without, euerie  
way, in Bodie, Soule, Consci-  
ence, let Vanitie kindle those  
Flames; which are easelesse,  
endlesse, remedilesse. *Sic mors  
ipsa immortalis.*

D d

But

1. Cor. II.  
30.

But this is an vnknown Argument, and makes my trembling Soule afraid to see these the last Issues of Vanitie. And O, that Men were not altogether Vanitie! That they would so thinke of these things before-hand, that they might, by *iudging themselves*, escape this Iudgement of God; and by meditation of Hell, preuent the reall Passion.

Even here also we might find another Retrograde; and no fewer Descents and Degrees of Hellish Dungeons, in varietie of humane Plagues, then are in the diuersities of humane Vanities: But *they are such, as Eye hath not seene, Eare hath not heard, nor can this Heart of earthly Man*

con-

*conceine.* IESVS CHRIST,  
the eternall Veritie, cure (thou  
alone canst cure it) this Vanitie  
of ours; that we may, in those  
contrarie ineffable Ioyes of thy  
heauenly Kingdome, sing prayse  
to thee, with the Blessed Father  
and Holy Spirit, for euer and  
euer. *Amen.*

CHAP. XLIII.

*That this is the Condition of EVERY  
Man naturally: An Examination  
of the Causes why some are not  
so bad as others; and first, of the  
Retenuues, Feare & Vain-glory.*



Hus (as farre as wee  
durst) haue wee fol-  
lowed Man downe the

*Omnis Ho-  
mo.*

a A. S.  
34.

Descents of his Fall, the Degrees of his Degradation, and found, that hee is *Uniuersa, Omnimoda Vanitas, Altogether Vanitie.* But here, some may aske the Eunuchs question, *I pray thee of whom speaketh the Propbet this? Of himselfe, or of some other Man?* I answer; of Himselfe, and of euerie other Man. *Cal Adam*; euerie sonne of *Adam*, euen therein, and therefore, because he is descended of *Adam* by naturall Generation, Vanitie is descended on him, and hee descended into all the Dungeons of Vanitie. And if any Man, vnregenerate, may be excused from any one part of Humane Retrograde, in the Descent of Vanitie, before

fore mentioned ; it is not, because he can plead Exemption by priuiledge of Humanitie, or Nature, but from other respects. All and euerie Man, and all and euerie part of all and euerie Man, is originally and naturally inuolued in *Adams* Fall ; and therefore fallen into these Ruines and Rubbish together with him : and till a new Nature, by Regeneration, be super-naturally infused into him ; till Christ, the second *Adam*, as the Author of a new Life, be spiritually <sup>b</sup> *formed in him, by a new Birth* ; till *we* live not <sup>c</sup>, but *Christ live in vs* ; till the Tree be good, the Fruit cannot be good : Neyther <sup>d</sup> *can a corrupt Tree bring forth good Fruit.*

b Gal.4.19

c & 2.20.

d Mat.7.18

D d 3

Our



c 1 Ioh. 3.  
4.

f Pl. 119. 6.

g Rom. 6. 6

Our vertues are *splendida peccata*, our abstinence from sinne is not because it is sinne (*ἡ ἀσπρία τῆς ἀνομιᾶς*) because Gods Law forbids it, for then *Herod* would leaue his *Herodias*, and Men would leaue one sinne aswell as another; they would haue equall respect to all Gods Commandements; but from some other *by-respects*. And till the old Man be crucified by the vertue of Christs Death, and aswell the Vertue as the Merit of his Resurrection, raise vs from the death of sinne, to the Life of Righteousnesse, we are capable of, and subiect to all the miserie before mentioned.

Perhaps into such *excesse* of Actuall riot all haue not run alike,  
be-

because FEARE of losse, shame,  
or punishment from the iustice  
of God or Man, haue detayned  
them, *Quaquam qui timore pœne*  
(they are S. *Augustines* <sup>h</sup> words)  
*non concupiscit, puto quia concupis-*  
*cit.* He whom feare with-hold-  
eth from sinne, is a sinner not-  
withstanding. Hee instanceth,  
“A Lyon by terror of Armes &  
“armed Men, or of great Mul-  
“titudes, meeting, assaying,  
“compassing him, is reuoked  
“from his prey; yet as he came,  
“hee goes away a Lyon: hee  
“tooke not the prey; neither  
“did he put off his preying and  
“spoiling Nature. The Wolfe  
“comes to the Fold; by the  
“watchfulnes of the Shepherds,  
“and barking of the Dogges, is

*h De Verb.*  
*Apost. ser.*  
15.

“forced to returne, yet is not  
“this Wolfe turned into a  
“Sheepe. This is thy iustice  
“that thou *fearest the Legall* ter-  
“rours and tortures, and doest  
“therefore that which G O D S  
“Law commands, not for loue,  
“but feare of iustice! Doth not  
“the Thiefe likewise? This on-  
“ly is the difference, He feares  
“the Lawes of Men, and when  
“he hopeth to escape Mans pu-  
“nishment, he Robs, Steales,  
“Murthers: thou fearest the  
“Lawes of God, whom thou  
“knowest it is impossible to de-  
“ceiue. And if thou couldst de-  
“ceiue him, what euill wouldst  
“thou not doe? *Feare* then sup-  
“presseth, *Loue* doth not take  
“away thy Concupiscence.

Or

Or perhaps vaine-glorie and  
praise of Men haue with-held  
some others from outrageous &  
enormous crimes, yea, haue  
made them put on the seeming  
habit of Vertue and Religion!  
seeming indeed! \* *Diogenes*, that  
lighted a Candle at Noone, to  
looke in the midst of Athens for  
a *Man*, yet called Orators (as  
vaine-glorious) *ter homines*, in  
both these arguing the vanitie  
of Men; yet *Plato* answered  
*Diogenes*, that vaunted his con-  
tempt of *Plato's* pride, *Alio fastu*,  
*Diogenes*, it was with another,  
euen in *Diogenes*, with a worse  
pride; for (how vaine) how  
proud are Men if they seeme  
not proud? Lo here, the Phari-  
ses and Sadduces, together by  
the

\* *D. Laert.*  
L6.

i Tert. de  
Anima.

k Cic. Tusc.  
q. 1. 1. Orat.  
pro Arch.  
Po. Offic.  
li. 1. Parad.  
2. &c.

the eares, contesting and con-  
tending whether is the honest  
man, when Vertue and Hone-  
sty fall downe, and are lost be-  
twixt them both. *Philosophus*  
*gloria animal*; so *Tertullian*<sup>i</sup> stiles  
him. The Philosophers haue in  
this kind made goodly shewes,  
but, <sup>k</sup> *Honos alit artes, omnesque*  
*incenduntur ad studia gloria*, said  
he, that in his Epistles, his Ora-  
tions, his Philosophie, breathes  
nothing so much as this vanitie,  
proues nothing more then his  
owne and other Philosophers &  
great Patriots vaine-glorie, that  
this was the first Mouer in all  
their Sphæres; that they were  
the Martyrs and Confessors of  
Glorie in all their doings & suf-  
ferings; that is, a Pharisaicall  
Hy-

Hypocrisie, to bee seene of men:

<sup>1</sup> And verily I say vnto you (said the Lord of Glorie) they haue their reward. Tally indeed in this dealt plainly, and openly professed (euen to Impudence <sup>in</sup> somtimes, as himselfe confesseth, sometimes to blasphemie) that which others more closely dissemble. *Num quis quod vir bonus esset gratias Dijs egit vnquam? neq. Herculi decumam donit si sapiens factus est.*

A goodly abstinence from Vice, a glorious height of Vertue! they rob not men, they haply releue some; but stick not to rob God of his glorie, & will be really vniust to the Almightye, that they may seeme iust to Men; will be Sacrilegi-  
ously

1 Matt. 6.  
1, 2.

in Epist.  
Fam. l. 5.  
ad Lucium

*Propter vir-  
tutem iure  
laudamur,  
Fortuna a  
Deo, sapien-  
tia a nobis  
sumenda,  
C. Rbet.*

o Ioh. 17. 5

ously bountifull. God hath no part in their honour, nor they in his; he is neither the Alpha nor Omega of their vertue, & therefore as much as in them lies, they spoile him of his God-head, his Being, Himselfe, to whom Glory is Naturall & Essentiall, yea Nature & Essence. I meane not that *frequens de aliquo fama cum laude*, as some define glory, but that whereof Christ hath said and praid, *And now, O Father, glorifie me with thine owne selfe, with the glorie which I had with thee before the World was*: for he is God all-sufficient, may communicate, cannot receiue; to whom our acknowledgement is but a confession of what is in him, it adds not,

not, our blasphemies detract not; he abides in himselfe <sup>p</sup> yesterday, to day, the same for euer, without all shaddow of change. He therefore that arrogates to himselfe this glorie, that he hath abstained from the fore-mentioned euils, and done contrarie good things, euen therein <sup>q</sup> is guiltie of all; which if it be said of offending in any one point of the Law, because of the contempt of the Law-giuer; how much more in this point (as bad as all the former together) to deprive God of his Derie, and with the <sup>r</sup> Foole to say in our hearts, There is no God? not to chozen, or kill men, and (as much as we can) to defraud, spoyle, and destroy the Almightye.

pHeb.13.8

qIam.2.10

r Pl.14.1.



## CHAP. XLIIII.

*Sinne by Sinne restrayned diuers  
wayes; of Mens vicious indis-  
positions to Vice.*

**N**other hath not rush-  
ed into some kinde of e-  
uils before in that black  
Guard of Mans Vanitie arran-  
ged: but haue not euils as bad  
detained him? Hee hath not  
*haunted Harlots houses*, not rio-  
ted in drunken excesse; not  
swaggered himselfe in and out  
of all fashions: Aske the true  
cause! he hugges his Mammon  
with more delightfome, not  
lesse vaine, embraces. Young  
Master Prodigall lyes not in  
wait for Monopolies, puts not  
his

his moneyes to Vse, bagges not,  
begges not, hires not; sues not  
another man out of his right:  
Right! he cannot spare so much  
time from his Masters; another  
Deuill findes him full employ-  
ment: And yet how often doth  
Man distract himselfe to two  
Masters (*quis<sup>2</sup> in rapacitate a-  
uarior, quis in largitione effusior?*)  
& will be couetous and vainely  
miserable, that he may be lux-  
urious and prodigally vaine.  
Thus he serues diuers Lusts, in-  
finite Vanities, one *Deuil and all  
his angels.*

a Cic. pro  
Calia.

One man commits not mur-  
thers in Duels and Challenges:  
thanks (good Coward) to thy  
base timiditie, not to the feare  
of defacing Gods Image: wit-  
nesse

nesse thy slanderous Tongue, or  
 (if that be afraid of blowes too)  
 thy malicious Hart, which would  
 prompt thee to Callice Sands, if  
 thou durst aduenture to looke  
 on thine owne bloud: or perhaps  
 thou art afraid to bee Sea-sicke;  
 or louest thine idle ease; or hap-  
 ly mislikest their vanitie that vi-  
 sit foraine Coasts, and canst bee  
 sententious, *Cælum non animum*  
*mutant qui trans Mare currunt.*  
*Sententias loquitur Carnifex: quem*  
*metuunt oderunt:* and hee that  
 hates his brother, is a murtherer:  
 Thy soule (thy best part) hath  
 acted the Beasts, the Devils part;  
 it is intraged, it wisheth, imagi-  
 neth euill to thy Aduersarie, su-  
 specteth, feareth euil from him;  
 therefore hates, and therefore  
 mur-

murthers, nothing but hatefull feare (that is, a featefull mutther) with-holding thee from murthering. <sup>b</sup> *Haud facile quisquam gratuito est bonus.* The Deuill slandered I O B: Doth <sup>c</sup> I O B feare God for nought? but from his experience in others, in all Naturall men. Sometimes co-uctous *Hope of Gaine* sollicites; sometimes *Ambition of Honor*; *Desire* sometimes; sometimes *Delight, Confidence, Contempt, Indignation, Scorne*, or other vicious *Passions*; by Vice restraine from Vice. *The heart* <sup>d</sup> *of Man is deceitfull aboue all things, and desperately wicked, who can search it?*

Others reframe themselues from many enormous acts, not out of a hatred of their vicious

Ee

qua-

<sup>b</sup> *Salust.*<sup>c</sup> *Iob 1.9.*<sup>d</sup> *Ier. 17.9.*

qualitie (for this would carry them *equally to hate all knowne vices*) but from some *indisposition*, either by naturall *Complexion*, or by *Education, Trade, Common Custome, Accident*. The Italian & Spaniard hate drunkenesse! because it is a Vice? why then not Stewes, Blasphemie, Diffimulation, Pride? but because their Countries haue not admitted such a *Custome*; which in the Germans is another nature, and takes away the sense and shame of this beastly filthinesse. Eunuchs may be trusted to keepe the *Soraglio's* of Potentates! true, if that *Accident* befell them: betimes, or hath depriued them (as with the Turkes) of all possibilities. How firmly doth

e iam pe-  
line nigro,  
&c. Iuuen.  
Sat. 6.

doth Education glew among the  
 Irish, the Foster-Parents, and  
 Foster-Brethren, and Children,  
 euen beyond the Naturall, be-  
 yond the bonds of Allegiance;  
 both which are easily frustrate,  
 if their Nurses or Foster-fathers  
 sollicite them? Trade or Course of  
 life hath made men put off com-  
 mon Nature, as wee reade of  
*Machamut* 8, King of Cambaya,  
 and others, which haue liued  
 on Poysons; Butchers to put on  
 feritie, and Women to put off  
 Womanhood and all Modestie,  
 as in Curtezans: and may not  
 the same their Arte and Trade  
 make Mariners hardie, Soul-  
 diers daring, aduenturous, re-  
 solute? for, till they fight against  
 Vice, I will neuer call them va-  
 liant.

f *Vid. Cam-  
 den, de Mor.  
 Hib.*


g P. Pilg.  
 l. 5. c. 8.

liant. The like may bee said of other Professions and Arts. And for *Naturall Constitution*, Who seeth not the power thereof (I meane of bodily *Complexion*) in cohibiting from some euils, not simply because they are euill, but by inclining and bending our *Naturall aptnesse* to other extremes? Thus older and colder Persons are rather iealous then lustfull; Diffembling, Enuious, Suspicious, Couetous: hotter and younger Men are libidinous, Bold, Prodigall, Open, and vainly merry: if these Vices be not transferred, it is the difference of the Soile, which reiects not Vices, as vicious, but (*non omnia possumus omnes*) as disagreeing in that kind to ours.

CHAP.

CHAP. XLV.

*Other viciouſ retentiues from Vice ;  
reſtraining Grace & morall Ver-  
tue, good gifts of God, but not  
ſufficient to make Vanity vaniſh.*

 Some want *Meanes* to be wicked; the errant Begger makes him an errant honest Man: a curst Beast with ſhort Hornes. Some abſtayne from Vices for *Ignorance*, not knowing how to practiſe them with due reſpects, as the Nouice-Gallant, afraid in hunting after the Faſhion, to miſſe it: his ſober attyre is from his dull apprehenſion, or want of a Maſter, or a forehead not fully brazened. Some haue Will e-  
E e 3      nough,



nough, and Wit too much, but want *Oportunitie*, *Occasions*, and *Seasons*, fitted to their Vices. Some haue a *Naturall Stupiditie* or *Apathie*, not exceedingly Vicious, nor yet at all Vertuous, the Wood is so Greene, the Deuill can scarce make it burne. Some in some Cases haue not intising objects, and tempting prouocations to some sinnes; as to wanton mirth in *sicknesse* or *mourning*, and to Desperation in abundant prosperitie. Some are *Infants*, and haue not attayned ripenesse to this rottennesse. Some are *Old*, and Sinne hath rather ca- sheerd them, then they it. And sometimes wickednesse is accounted Vertue, \* *Prosperum ac felix scelus Virtus vocatur.*

\* *Senec.*

I haue

I haue not all this while added the Diuine prouidence & goodnesse, who euen where he giues not *Spiritum renouantem*, (a new heart, to make them new Creatures) doth yet giue *Spiritum reprimentem*, a restraining grace to inhibite the proceedings of Hell vpon Earth, lest otherwise, there be not a world left in the world, but the *Earth should spue out all her Inhabitants* by their own mutual Massacres. For the conseruing therefore of ciuill societie, God doth not only restraints this source of sin (which else might be as bad in the best, as in the worst, all being equally stained in the roote of originall guilt and corruption) but doth at his pleasure al-

a 1. Sam.  
10. 6, 9, 26.

b Es. 44. 28.

c Ez. 29. 20

d Pro. 8. 15

so giue worthier endowments of Morall Wisdome and Vertue; as hee intendeth to exalt any Man or State. Hence (and not from spirituall renouation) God was <sup>a</sup> with SAUL, gaue him another heart, turned him into another Man; and God also touched the hearts of a band of men to follow him: which is spoken in respect of his Royaltie, and their Loyaltie, and not of sauing grace; he being before of priuate State and Education, vnfit for such a function. Thus is Cyrus called Gods <sup>b</sup> Shepheard, and Nabuchodonosor <sup>c</sup> his Seruant or Workman; and <sup>d</sup> by him Kings raigne, and Princes decree iustice. Alexander, Pompey, Cesar, all the braue Spirits of elder and present

lent Ages amongst the Heathens (which yet were <sup>c</sup> Strangers from the Couenants of Promise, without Christ, without Hope, without God in the World) haue receiued all they haue, are, can, (but their sins) from him which is the Father of <sup>i</sup> Lights, and giuer of euery good gift, and out of Heathenish & hellish darknesse brings light for their externall good, for the spiritual good of his Church, and for the eternall glorie of his owne Name. Hee <sup>b</sup> hath placed bounds for this Sea of sinne, that it cannot passe, and though the Waues thereof trosse themselves, yet can they not preuaile; though they rare, yet can they not passe ouer. Blessed be his Name, who euen in Iudgement remembers mercy to Man.

But

<sup>c</sup> Eph. 1. 12

<sup>f</sup> 1 am. 1. 17

<sup>g</sup> Ier. 5. 27.

But what is this, to extenuate Mans Sinne ? If *Feare*, if *Glorie*, if *Vice* hath kept thee from Vice ; if *Indisposition*, by Complexion, Condition, Education, Custome, Accident of Life ; if *Want* of Meanes, Wit, Oportunitie, Prouocation ; if *Stupiditie*, *Infancie*, *Old age* ; if Gods restrayning Grace, or gift of externall Vertues : yea, if renewing Grace shall diminish any part of this black Catalogue and Table of thy Ruines vnto thee ; yet it abides firme still, *Cal Adam, cal Hebel*, all Man is all Vanitie, \* *Whatsoever is borne of the Flesh, is Flesh*, comes from, passeth by, goes to Corruption. And except in the last Case (which is meerely super-naturall)

\* Io 3. 6.

all) what is spoken of any Mans Vanitie, which is not in some sort in euerie Man? The Serpent is a Serpent; though new-crept out of the Shell; though benumbed with Winters Frost; though halfe-starued; though charmed, that he cannot sting; though afraid of hurt, that he dares not; though familiar (as with the Lap-landers) at the Table, that vnprouoked, he will not. The Plant, or Tree, is venomous; though the Fruit appeare not, the Leaues be shaken off, the Twigges pruned, the Branches lopped; though Winter hath pinched it; yet is it still a venomous Tree. Nor is that Serpent lesse Serpentine then others of that kind;

or

or this Tree naturally lesse venomous, when Nature in Winter, or Art in Summer, hath so serued it, then other Trees, more flourishing : The Poyson remains still in the Naturall disposition, in the Root, in the Life of both, though the execution be hindered. And so is it with Man vnregenerate: some Pruning, Lopping, emptinesse of Leaues and Fruit, may be in some, more then others ; the Root and venomous Nature is in all alike ; and that defect of euill effects, is to be ascribed to the Diuine Husbandmans Providence ; not to puritie of Nature, deriued from fallen *Adam*. As long as this *Root of Bitternesse* springs and troubles vs, and till

till the Axe be layd to the Root of the Tree, it growes from and to Hell; the Fruits are bitter, and cursed.

Mat. 3. 10.

CHAP. XLVI.

*This Vanitie extends to the very best states of Men: this examined in Singulis generum.*

**B**Vt you will say, There are some Men better, and in better state; what say you to them? Are the best Men, at their best, nothing but Vanitie? David here answers, *Euerie Man* \* *living* (so the vulgar) *standing* (as Pagnine) *Quantum-vis constitutus*, (*Tremellius*) *Quamlibet firmus* con-

\* VI-  
VENS.



\* 1. Tim. 5

\* 1. Io. 5. 19

*consistere videatur* ( thus *Vatablus* ) at his best state (after our Translation) is altogether *Vanitie*. Though he seeme to *live*, *Viuens*; yet being poysoned with sinne, he is \* dead whiles he liueth: though he be accounted *Stans*, to stand; yet since *Adams* Fall, Man stands not; the whole \* *World* lyeth in *Wickednesse*: yea, *Quantum-vis constitutus, quantum-libet firmus*, euen at his best state: and that whether yee regard *singula generum*, each kind of the supposed best states by themselves, with the possessors of them; or *genera singularum*, the Societies and Corporations of Men, the best Men, inuested with these best states, together. All sorts, and all of all sorts, are inclu-

included vnder Sinne ; \* There is none that doth good, that suffers not euill, no, nor one : All Men are altogether Vanitie; yea, all Men together (in their most vnited Forces) omnes and omnind too, are altogether Vanitie; euen those

—quibus arte benigna

Et meliore luto finxit præcordia Titan.

First, let vs weigh Singula generum in the Ballance of the Sanctuarie, and wee shall finde each supposed good thing, with its owner, to be too light, to be Vanitie. Not onely \* Men of low degree are Vanitie, but the chiefe Men; Men of high degree are a Lie; to be layd in a Ballance (sings David) they are altogether lighter then Vanitie. Man at his best

\* Rom. 3.

9, 12.  
Pl. 14, 3.

\* Pl. 62, 9.

*best estate is a Lie, and lighter then Vanitie. A heauie case! yet examine the Witnesses, and the Euidence is strong, the Iurie must find these best Men, at their best state, guiltie; yea, vpon their owne Confessions, if examined asunder. For first, they giue the Lie each to other, in their seuerall Opinions, about this best state; whiles like \* Samsons Foxes, each lookes his owne way: and though they may seeme, as it were, tied by the Tayles; all of them agreeing, to place Felicitie in the Soule, or Budie, or Both: yet I know not what Fire-brands of Dissention haue so distracted them, that learned Varro, out of this Tripartite Distribution, hath traced them into two hundred eightie*

\* Iud. 15. 4

eightie eight seuerall Sects, \* *Non  
que iam essent, sed quæ esse possent,  
adhibens quasdam differentias.* Thus  
S. Augustine. Nor need we re-  
fute the vanitie of any their  
Sects: they themselues, by mu-  
tuall Digladiations, haue suffi-  
ciently done it alreadie; more  
easily finding each others False-  
hood, then Truth among them-  
selues. *Summum \* autem bonum  
si ignoretur* (saith Tully) *viuendi  
rationem ignorari necesse est, quem  
in Portum se recipiant scire non  
possunt.*

Let vs leaue this Labyrinth,  
and come to the things them-  
selues; which, not onely the  
wittiest \* of Philosophers, but  
the Diuine Prophet, in holy  
Writ, hath left as the fittest di-  
F f      stribution

\* Aug. de  
Ciu. Dei,  
l. 10. c. 1.

\* Cic. de  
Fin. l. 3.

\* Arist. sep.  
Plat. in  
Phileb.

tribution of Humane good things ; and withall, denyed them exemption from Vanitie; yea, together condemned them:

\* Ier.9.23

*\* Let not the wise Man glorie in his Wisedome* (behold the best state of the Mind) *nor the strong Man glorie in his Strength* (that is, the best state of the Body) *neither let the rich Man glorie in his Riches* (the best state in things of Fortune, as the Philosophers call them) *But let him that glorieth, glorie in this, That he vnderstandeth and knoweth me, that I am the Lord ;* a Lesson which Philosophie cannot teach. So the \* Philosophers Diuision is into good things within a Man, and without him, (τατ' ἐς αὐτὸν καὶ τὰ ἐκτὸς αὐτοῦ) within him (τὰ ἐνὶ ψυχῇ, καὶ τὰ ἐκτὸς σώματος) the

\* Arist.  
Rhet. c. 5. &  
alijs sepe.

the goods of the Soule, and of the Bodie; the rest *without* him.

CHAP. XLVII.

*Externall good things weighed ;  
the vanitie of Noble Ancestrie,  
Hopefull Issue, and Friends.*

**F**irst, let vs examine the *Outward Goods*, the best state of Men, supposed fortunate. Art thou *Noble*? descended of honourable Parentage, whom Antiquitie hath admired for *Herôes*, and almost adored for Demy-gods? And is not this others commendations; not thine owne? And art not thou descended of *Adam* by naturall, and therefore the

*Seed of the Serpent* in spirituall Generation ? Is not then thy House so old, that it is ruinous ; yea, ruined & fallen long since ? Thy Progenitors are, The Old Man, *the first Man from the Earth*, \* *Earthie* ; and *the Old Serpent* from Hell ; thy \* *Father an Amorite*, *thy Mother a Hittite* ; thy selfe conceiued in sinne. The Vertues of thine Ancestors haue exemp- ted thee from vulgar ranke ; take heed *thy Vertues* doe it ; and that *thine owne Vices* make thee not the scoffe of the Vulgar ; that what others began, *end* not in thee. The one is Opinion, the o- ther is Reall ; that anothers, this thine owne ( \* *Miserum est aliorum incumbere fama* ) the one shewes smoakie Titles ( *Fumosos equitum cum*

\* I. Cor.

15. 47.

\* Ez. 16. 3.

\* Iuuen.

Sat. 8.

*cum Dictatore Magistros*) the other is Native and Genuine. Cain was the first sonne (and was he not the worst?) of the first Man. Ham, Ishmael, Esau, might boast of Noah, Abraham, Isaac, the noblest Parents; who, on the other side, might blush and grieve at such degenerate Issues.

Neuer was greater Nobilitie of Nation, then that of the Iewes; to whom pertained the \* Adoption and the Glorie, and the Couenants, and the giuing of the Law, and the Seruice of God, and the Promises; whose were the Fathers, and of whom, concerning the Flesh, was Christ Himselfe, who is God ouer all, blessed for euer: Nor hath any thing more dazeled their Eyes, then this splendor of Ancestrie;

\* Rom. 9.  
45.

See my  
Pilgrim.  
l. 2. c. 21.



or filled them with Deuillish En-  
uie to the World, hatred from  
the World, basenesse in it. I say  
not, that in *Adam*, in *Noah*, all  
Families are one; that God is  
no acceptor of Persons; that  
Nature sends all, receiues all a-  
like naked; that Death & Sick-  
nesse know not Nobilitie; that  
Nobilitie is, in most Nations,  
deriued from inuasiue Armes,  
which vsually are iniurious; and  
when for Glorie and Rule, are  
publike Latrocinies, Rapes,  
Murthers, Hell vpon Earth (this  
appeares, by the Names of  
*Dukes, Marquesses, Barons, Knights,*  
*Esquires*; and by their Armes,  
*Eagles, Griffons, Beares, Lions, Ti-*  
*gres*, and other *Beasts of Spoyle*)  
And this is the Nobilitie, say  
some,

some, or Greatnesse now in Tur-  
kie, and all sauage & barbarous  
Nations; and was the beginning  
of most Great Houses in Chri-  
stendome, in former times: Or  
else it is conferred by Fauour,  
or purchased by their Nobles  
and Pounds, or by Courtly In-  
sinuations, Flatteries, Hypocri-  
sies; or by Riches, Friends, Ma-  
riages; and sometimes, the re-  
ward of Villainies. All these are  
objected by some to be the Be-  
ginnings and Foundations of  
Nobilitie; but I omit it. This I  
say; though Merit began it, and  
Bloud continue it; yet Nobilitie  
is subiect to Vicissitudes, Alte-  
rations, Discountenances, actiue  
and passiue Factions, Enuie; to  
Beggerie, Infamie, Torture; to

basest dis-respects (Histories are full of examples) no lesse then other Men; but herein worse, that as from a greater height, the fall is more easie, so is it more fatall and terrible. Yet grant them the *best state* in Nobility, that bloud and applause can yeeld; Noble birth without new birth, is to be the Devils heire, a base Slaue to impotent lusts, to impudent Devils. *Nobilitas sola \* est atq; unica Virtus*, & yet how often in vulgar honors is it otherwise? *Aude aliquid breuibus Gyaris & carcere dignum, Si vis esse aliquis: Probitas laudatur & alget.* He is truly Noble that hath God for his Father, the Church his Mother, Christ his elder Brother, the Kindred of Saints and Angels, good Works his

\* *Iuuen.*

*Psal. 62. 9.*

his Armes and Honorable Ensignes, and Heauen his Inheritance. Otherwise, *Men of low degree are vanitie* (yee heard it euen now) and *Men of high degree a Lye*; the better, the worse.

Thou hast *good Children*! But they haue then a better Father, they receiued Sinne, not Goodnesse; Nature, not Grace, from Thee. Are they good? are they not also changeable. Euen Nero at first was milde and generous. Or are they indeed, & doe they not *seeme* good, to be the more certayne Heires of thy goods? *Absalom*, which made warre against his Father, had the Name and made goodliest shew to be *his Fathers peace*. But if he be as vertuous as *Habel*, yea as the blessed

blessed Virgins most blessed  
 Sonne, the Deuill hath his sons  
 to oppose him for his goodnesse.  
*Cain, Pilate*, yea a world of wic-  
 ked, therefore called *the World*.  
 Thy *Children are many*, and are  
 not thy cares more? Did not  
*Iob* lose many on one day? How  
 many were the branches of *Gi-*  
*deons* stocke, of *Ahabs*, of the  
*Fabij*, all lopped at once? If a  
 good Parent, *absit inuidia ver-*  
*bo* (the best Nobilitie) or a good  
 Child, had freed from vanitie,  
 I had had lesse Argument of this  
 subiect, who while I write these  
 things, haue buried both their  
 \* Bodies, not their Hopes; to  
 my naturall eyes they are va-  
 nished, but by Grace superna-  
 turall exalted aboue the Sphære  
 of

\* One  
 Mar. 36.  
 the other  
 Ap. 16.  
 1619. My  
 Mother  
 75. my  
 Daughter  
 15. yeeres  
 old.

of vanitie, to that Inheritance which their *Faith* confessed, their *Hope* with desires longed for; and their *Charitie* hath accompanied them into. *Blessed are the dead that dye in the Lord* (this is not vanitie) is their Epitaph, and of all which liue in the Lord: This Booke is Epitaph to other Parents, Children, al Men; and this Text is the Funerall Text of al Mankind, which hath not a renewed and supernatural Nature, *Verily, euery Man at his best state is altogether vanitie.*

Examine it further. Thou hast *Friends*: a thing hardly proued; perhaps thy state hath many Hangers on, Trencher-flies, Parasites tied by the Teeth, Swallowes that Chirpe rather then  
Sing

Sing in Summer, in Winter are quite flowne away. They vsed thee in prosperitie, a full Vessel; being emptie, cast thee away. And if thou callest for them in aduersitie, thou mayst cry, *O Friends, No Friend. A Friend! Vix inuenienda possessio*: either he is Friend to thee in all things, *Anima dimidium tuæ, eadem cupit, eadem odit*; and then God is not a third in friendship, thy Friend, and thy Selfe, are both vanitie; such commerce and louing Societie in knowledge of *Good and Euill*, cast our first Parents out of Paradise. Or haply your friendship is not generall, it is in some speciall purpose & practice, to liue and dye together; which if it be euill, it is a faction,

not

not friendship; *Simeon and Levi* brethren in euill; *Pharises & Sadduces, Herod and Pilate* jumpe together in one conspiracie against Christ: if it be good, take heed thy Friend be good; *Joab* may ioyne with *Abner*, and *Amasa* in iust indeuours for *Dauids* right, but neither was friend to these Men whom trecherously he slue, nor to *David*, whom hee grieued and scandalized by their death. Men, which seeme friends in one action, may haue their owne aymes and intents, that is, are not friends to thee, nor it, but themselues.

Nor is it friendship which is straitned to one or few purposes; If a Friend be new, hee is like a Flowre, smels well (as  
Fish



Fish is good) whiles it is fresh. But old Wine, stale Beere, is better; and hee perhaps will scarce last till thou hast occasion to vse him: if old, hee may grow sowre and tart with long standing, vsurping imperiously on thy presumed subiection to his passions. Much familiaritie breeds contempt. Howeuere, till the *Communion of Saints* ioyne Men in the *Vnitie of the Spirit*, the friendship of Men, because they are Men, is vanitie; either thy Friend dyes, or out-lives his friendship, or Friends and friendship both may dye a worthy vnworthy death (like *Saul* and his Armour-bearer) together; or thy friendship may cost thee hatred from Enemies, po-  
uertie

uertie in thy State, enuy from other Friends, perils from the Law, terrors from God for being a Friend to thy Friends Vices, desperation in thy selfe, as not able to performe the office of a Friend, or other vnlovely hatefull effects of Loue and Friendship.

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CHAP. XLVIII.

*The powertie of Riches.*

**N**other glories in his wealth, either a large Patrimonic, & ample Reuenue left him, or Purchased & acquired Possessions, where the eye is delighted with magnificent Houses, stately and pro-

proportionably builded, richly furnished with Hangings, Beds, Plate, & other costly household; conueniently situate for Prospect, Aire, Water, Soile, Firing, all necessities for profit & pleasure; dignified with Immunities, Lordshippes, Free and Customarie Tenants, Courts, Seruices, Captiues, Villaines, Free-Seruants, Fines, Heriots, Escheats; his Trees Marshallled in ranke and order, yeelding pleasant Shade, sweet Sent, delightfome Walks, shadie Couerts, strong Timbers, delicate Fruits; the Riuers and Brookes wantonizing amidst his fragrant & enamelled Meddowes, plenty and varietie of Cattell beautifie his Pastures; rich croppes couer

couer his Corne-Fields, whiles his Barnes and Garners are yet full with old store: the Fishes pay themselves for tribute out of his Lakes and Ponds, and varietie of Fowles are loth to flie out of his Grounds, from his Tables: where Pleasure hath made her selfe Bowers, Walks, Gardens, Labyrinthian Paradises, whence shee knowes no issue; where Proprietie procreates Scuritie, and store of Meanes & Monies make Phisicians Lawyers, and (I am loth to adde it) Diuines crowch and sue to doe their best seruices for Bodie, State, and Soule.

All this (and who hath all this?) cannot make a happie man, cannot make a rich man.

G g

When

When he hath excluded all his Neighbours the Parish, he hath more cares dwelling in him, then before Neighbours about him, yea then all their Successors the multiplied Sheepe or multiplying Beasts of game in his grounds. Desire of increasing (increasing with his wealth) feare of losing, enuie of Superiors, iealousie of Equals, flattering and Tale-bearing Inferiours, suspition of Powerfull Courtiers, indignation for some *Mordecais* neglects, or *Naboths* refusing to sell his too too convenient Vineyard, his manifold suits in Law and Chancery, his numerous numberlesse expenses, some Toy or Deuice mis-carrying, his Drab, his Hawke,  
his

his Dog, a thousand discontents  
(as shaddowes the brightest lu-  
stre) continually attend, inuolue,  
impouerish him. He drinks not  
a merrie draught in his <sup>a</sup> Jewell-  
Cup; his Downe and Plumes  
yeeld not sleepe; his store is  
but sore, fire quenched with  
Oile, an opening and enlarging  
of his appetite, *Nec intelligit mi-  
ser speciosa esse sibi supplicia; auro se  
alligatum teneri* (they are Cypri-  
ans <sup>b</sup> words) & *possideri magis  
quàm possidere diuitias.*

These <sup>c</sup> precious Dangers,  
specious Penalties, are stiled  
Possessions, which possesse rather  
then are possessed, which are  
possessed onely, that Others  
might not possesse them; are  
called Goods, & yet vsed by them

G g 2 only

<sup>a</sup> Bibat  
licet gem-  
mâ, Cyp.ep.  
ad Donat.

<sup>b</sup> cyp. ib.

<sup>c</sup> Preciosa  
pericula so-  
dit, Boet.  
de cons.  
Phil.

only to vaine and wicked purposes ; *Goods*, which bad men haue, good men want ; *Goods*, and yet the rootes & prouocations of al euils; are termed *wealth*, and yet they were well and better at ease without them; are named *Theirs*, who yet seeme rather Keepers & Gaolers then Owners; their *owne*, which make themselues not to be their *owne*, but distracted Slaues to euerie Buyer, to euerie Briber, setting themselues & their Master too to sale with *Iudas*, for *What will you giue me?* whence he vseth not so much as a Halter to hang him. O bottomlesse Hell ! O Madnesse ! to *liue poore* that a man may *die rich*, to be indeede poore for a name of wealth; to  
lade

lade himselfe with thicke Clay, professing himselfe a Pilgrim, and which hath a long and steepe journey from Earth to Heauen; to be most studious of prouision in Age, when the way is shortest, *quò minus viæ, eò plus viatici*: or when a man is alone, hath no Child, Friend, or Kinsman; to hunger and thirst insatiably, and yet abstaine willingly (worse then *Tantalus*) from the possessed, not enioyed sustenance! to bee himselfe the vilest thing he hath; to esteem wealth not by the heart, but the purse; to turne all into gold, himselfe to drosse, to buy Hell as deare as others Heauen.

But who can act this Furie?  
Nor are we so much to consider



\* *Arist.*  
*Rhet. c. 5.*

a *Laſt. de*  
*Op. c. 1.*  
*Non tan-*  
*tum falſa-*  
*cia quia*  
*dubia, ve-*  
*rum etiam*  
*inſidioſa*  
*quia dulcia.*

b *Pl. 16. 5.*

a miserable rich Man, as a rich Man in best state; \* τὸ πλεῖν εἶναι πρὸς χρῆσιν μᾶλλον, ἢ εἰς πρὸς κακίαν. It is χρῆσις, the use, saith Aristotle, not the possession which makes rich. And why then is not Diogenes richer then Cræsus? *Cuncta cupit Cræsus, Diogenes nihilum. Maximè diuitijs fruitur, qui minimè indiget.* Content is the best Riches, and contempt of Riches the most compendious way to be rich. All these which wee call <sup>a</sup> Riches, are both deceitfull, because vncertaine; and traitercous, because pleasant. But the Soule created after an infinite Patterne, neuer finds content in any other possessions, but in her Prototype, when God himselfe is <sup>b</sup> her Portion, and the

the lot of her Inheritance; & therefore Godlinesse (God-likenesse) is great Riches; without which they that will bee <sup>c</sup> rich, fall into temptation, and a snare, and into many foolish & hurtfull lusts, which drowne men in perdition and destruction. To the Godly it is said, I <sup>d</sup> know thy poverty, but thou art rich; others are the Devils possession in the midst of their possessions, and Vagabonds from God, like Cain, in that which they call their owne Land.

c 1.Tim.6.  
6,9.

d Reuel.3.  
9.

Vaine Man, to call or count that wealth, which is so little a part of the World! The whole Earth is but the worst and least part of the Vniuerse, a Point to the Heauens; thy possessions such, as in a Map of the whole

e *Alian.*  
*Var. hist.*  
l. 3.

f D. Hall  
Arre of  
Medit.

g *Plin. l. 2.*

Earth, thou canst not point out to view (so *Socrates* conuined bragging *Alcibiades*) thy selfe a Point to that thy possessed Circumference; and yet see these *Psalmes* toying about this *Molehill*, that loose the whole Heavens and Eternitie, for a little little of this almost nothing Earth, in an vncertaine Tenure at will, in a wicked, at least an vn sanctified vse, not considering *Quota & terrarum parte gaudeant*, how little they haue of the Earth whiles they liue, *Et quam tandem portionem eius defuncti obtineant*, how much lesse shall haue and hold these insatuate insatiate bodies, being dead.

CHAP.

## CHAP. XLIX.

Honour, Glorie, Dominion, Empire, fortunate and victorious successe, vaine and light.

**N**OW for Honor, and Glorie, who sees not their vanitie? *Honos est in honorante*; Honour is in the honourer, not the honoured; the applause of men for the most part vaine, giddie, inconstant: *nec te quesieris extra*. If Honour be in vnderferued Titles, it is a meere vanitie indeede, to call things that are not as though they were. But if men honour and renowne thy supposed worth, *Honos is onus*, it imposeth a burthen, an expectation of more then

then ordinarie : it sets a man on the Stage to be an Actor, where euery vulgar eye is a Spectator, euery lauish tongue a Censour, and Honour goes by most (that is, the worst) voices. Honour is a Pillar of Smoke that ascends from an inflamed multitudes opinion, and by ascending vaniseth. *Pilate*, to please the people of the Iewes, crucified Christ; *Herod*, to please them, persecuted the Church; Hea-then Persecutors were counted *Benefactors*, when they were the greatest Enemies of Mankind; and haue beene of the most, most honoured; when those *Worthies which<sup>a</sup> the world was not worthy of*, were thought not worthy of the World. O Noble  
*Armie*

<sup>a</sup> Heb. II.  
 38.

Armie of Martyrs, whose Honor was in reiecting, in being reiect-  
 ed of worldly Honour, who followed the *Author<sup>b</sup> and finisher* of their faith, which indured the Crosse, and despised the shame, to purchase true Honour, and not fantastickall shaddowes to vs! But how<sup>c</sup> can they beleue, which receiue honour one of another, and seeke not the honour that commeth from God alone?

b Heb. 12. 2

c Io. 5. 44.

This is thy best Glorie of all thy Actions, that thou hast least gloried in them, & de<sup>d</sup> multa Gloria Domini tui, si non exeunte ex te, tamen transeunte per te, nihil manibus tuis adherere contingat. What<sup>c</sup> hast thou that thou hast not receiued? Now if thou didst receiue it, why dost thou glorie

d Bern.

e 1. Cor. 4. 7

as

f Aug. de  
Prædest.  
Sanc. l. 1. c. 3

as if thou hadst not receiued it :  
S. Cyprians <sup>f</sup> Exposition of these  
wordes , was a meanes to re-  
claime S. Augustine from some  
taint of Pelagianisme , which  
proud Nature taught in the Pe-  
lagian & Semipelagian Schools  
of old, in the Popish and other  
Sects at this day.

g Psal. 82.  
6, 7.

There remaines of externall  
good things , Rule, Power, Do-  
minion, touching which it is said,  
I & haue said, Ye are Gods, and all of  
you Children of the most High : But  
(it followes) ye shall dye like men,  
& fall like one of the Princes. Euery  
man at his best state is Vanitie.  
Can Crownes, and Garlands,  
which Diogenes called, *Gloria  
bullas*, cure the ache of the head?  
Can it secure the crowne of the  
head?

head? Can a Crowne Royall?  
Is it not *arumnarum modius sine  
modo*? A measure of measurelesse  
cares? Doth the Gowt, or Fe-  
uer, or Stone? doe Crosses, Los-  
ses, Cares? doth Discontent, A-  
gonie, Death, feare the Tribu-  
nall, or the Throne? Doe they  
not make the Iudge himselfe to  
tremble, and Kings, and Empe-  
rors subiect? all be armed, Gards  
enuiron, and whole Armies bee  
their Gards? They feare nor  
Halbeards, nor Canons, but at-  
tache, arrest, imprison Imperi-  
all Maiestie, and Highest Hu-  
mane Excellencie, in their own  
Pauilions and Palaces, and make  
them their owne Keepers; as if  
all the Ensignes of their Glorie,  
their Colours, Attendants, Tro-  
phee,



phees, did but addresse, and adorne the Triumph of Mans Vanitie, of Humane Infirmitie, which hath conquered these *Great Conquerours*, and prooued them to be Men.

I speake of the best of Princes, which are the *Fathers of their Countrey*, whose health & yeeres we would wish to be eeked and prolonged with losse of our owne. But for such who know not God their Soueraigne, and haue not learned to rule themselves, none so basely subiect to Imperious Tyrannie of Lust, as hauing more meanes for it, Pro-uocation to it, Impunity (in their conceit) after it: none more feared, more fearing; which account all things lawfull, and there-

therefore doe nothing lawfull;  
are Out-lawes to God and Na-  
ture, the verie Scourges and  
Plagues of Mankind, the Su-  
per-superlatiues of Vanitie; as  
we read of Nero, Caligula, and  
the like. And some of the ci-  
uillest (as Traian) being with-  
out Christ, haue beene Satans  
Officers, to persecute Christ. So  
vaine is this *best state* of blinde  
vnsanctified Men. They *thinke*  
*they doe God seruice*, in rooting  
vp and laying waste the Vine  
which his right hand hath planted.

But imagine, that Highest  
Titles of Honour, and Greatest  
Place of Empire, haue produ-  
ced that (which lyeth not in hu-  
mane Dispensation) *Fortunate*  
*successse*; *Tibi militat æther Et*

con-

claud.

*coniuati veniunt ad classica venti,*  
 that the Heauens, with their gra-  
 cious Aspect, and the Elements  
 in their spacious Plaines, are at  
 thy seruice, Fame sounds the  
 Trumpets of Triumph before  
 thee, all Regions re-eccho (not  
 thy Titles, but) thy worthie Ex-  
 ploits; and learned Authors  
 winne Credit, and promise E-  
 ternitie to themselves, in rela-  
 ting to the World, to the latest  
 of Posterities, and last of Ages,  
 what thou hast done to thine  
 owne, to thy Nations glorie:  
 \* *Monuments* \* haue beene ere-  
 cted to thy prayse; Cities built,  
 and called by thy Name; Pillars,  
 with golden Letters, and deepe  
 Incriptions; Obeliskes, Statues,  
 Decrees, Gifts, and all other Ho-  
 nours

\* *Arist.*  
*Rhet. c. 5:*

nours which Men can desire, to  
their Deliverers; Benefactors,  
and Victorious Founders of  
Empires. Adde also (the vani-  
tie of Men hath added it) an A-  
potheosis; and that Men, when  
thou canst not longer be a Man,  
canonize thee for a Saint, adore  
thee for a God. O madnesse  
of Vanitie! He cannot live, be-  
cause he is a Man; and mortall  
Men make him a living God;  
Death deuoures him, and Decie  
attends him, lying dead at the  
foot of Mortalitie. The other  
day (twentie yeeres since) *Tai-*  
*cosuma*\*, King of Japan, first, a  
Cutter of Wood, which he sold  
at Markets, for his sustenance;  
next, a great and successefull  
Souldior, Conqueror, Monarch,

H h in

\* He died  
Anno 1598.  
See my  
Pilgrim.  
l. 5. c. 15.  
54

*Cap. Sarris*  
saw this  
Temple.

in his last Fates, bequeathed  
God-head to his Carcasse; and  
his Executors (that robbed his  
sonne of his bequeathed King-  
dome) have erected a sumptu-  
ous and stately Temple vnto  
Him, by the Name of *Scinfaci-*  
*man*, their new *Mars*, or God of  
Warre.

*Sueton. in*  
*Julio.*

I will not lead you so farre, to  
remote Countries: How ordina-  
rie was it for their more fortu-  
nate Emperours to be thus Dei-  
fied? Looke on *Cesar*, the for-  
tunate Dictator; *Suetonius* and  
others can tell yee his other Vi-  
ces, his Pathike Damnation, and  
damnable Luxurie, and prodig-  
ious Prodigalitie. He stole out  
of the Capitoll 108000 pounds  
(reduced to our Mony) in Gold

at

at once; gaue to *Seruilis* a Jewell,  
which cost him 46875. pounds;  
owed 1953125. pounds more  
then hee was worth \*, by his  
owne confession. His Specta-  
cles and publike Donations, in  
costlinesse are almost invalu-  
able: yet was he made a God af-  
ter Death (which could not de-  
fend himsele from Death, from  
cruell Murther) and that *non ore*  
*modo decernentium, sed & persua-*  
*sione vulgi.* A Comet then ap-  
pearing, was supposed to be *Cæ-*  
*sars* Soule, who had beene a  
Comet of Combustion to the  
World; and to satisfie his thirst  
of Glorie, and (which hee had  
dreamed, and receiued this in-  
terpretation of the Worlds Do-  
minion) the violent rauishment

\* *Ap. Ciu.*  
l 2.  
*Plin. l. 7.*  
c. 25.

of his Mother; fought fiftie Battells, and flew (besides his ciuill Victories) eleuen hundreth and ninetie two thousand Men in his so many pitched Fields; better deseruing a bloudie Death, then that Pillar, which was with Sacrifices and Vowes consecrated to him, with the Title of *Father of his Countrey*.

Who euer more fortunate then *Alexander*? who at that age (of two and thirtie yeeres) had sacrificed so many Myriades, if not Millions, with the most part of the knowne World, to the Idoll of his Ambition; accounted a God for his Victories: which for so many Murthers, in bloud-thirstie desire of Monarchie, the true God punished

nished (as the former) and by  
murtherous Hands extermina-  
ted him from Men. Such (O  
cruell Deuill) were the *Mars*,  
*Bacchus*, *Hercules*, and other the  
Ethnike Gods; vaine-glorious  
Enemies, & victorious destroy-  
ers of Men; and therefore by  
the Deuill promoted to Fame  
and Deitie, as his eldest Sonnes,  
and best resembling Himselfe,  
which was a proud Vsurper and  
cruell Murtherer from the begin-  
ning. I might mention *William*,  
furnamed, for his Exploits in  
this Land, *Conquerour*; yet was  
made vnhappy, not onely in  
the Crudities of an vn-digested  
Conquest, in foraine Broyles (in  
the middest whereof, hee lost  
himselfe) in his vnnaturall Bow-



els, his sonnes Rebellion ; but this Great Conqueror could not be admitted the little Earth of his Sepulchre, without composition for annuall Rent. *Henrie* of *Burbon* was furnamed Great; yet in the verie Centre of his Deuices and high Thoughts, is cut off by a base Traitor. But it were easie to write huge Volumes of the infortunate Disasters of Men seeming most fortunate, euen in these things which are called *Fortunes* ; so blind shee seemes to her owne Darlings ; or rather, so quick-sighted and impartiall is *Mans Vanitie*, Successe succeeds not alway, halts often in the last Act; if not, *Ducunt in bonis dies suos, & in puncto ad Inferna descendant.* Those

Iob. 21. 13.

Those whom successe hath made to forget God, Man, themselves, are the deepest engaged in Vanitie.

And thus we haue examined the outward good things, the *best state*, in *Noble Birth*, in *manie* and *prosperous Children*, in *Friends*, *Wealth*, *Honour*, *Power*, and *Fortunate successe*; and returned, *Vanitas vanitatum, Omnia Vanitas*; *Euerie Man at his best state is Vanitie*. The Iurie hath cast all these seuen best states of Men; cast them indeed, as Physicians are said to cast the Urine of the Sicke; hath found many mortall Diseases signified in them: hath found them Urines indeed; Dregges, Excrements, Testimonies of our Vanitie, high

H h 4                      and

and glorious in colour, but  
signes of deepe Fevers, & more  
furious Phrensies.

CHAP. L.

*Of bodily good things; of Distinction and Dignitie of Sexe; how and why Women are better or worse then Men.*

**T**Hese external things are  
but the *Appendices* and  
Appurtenances of Vanitie:  
the Soule of Vanitie, is the  
Vanitie of the Soule; and the  
Body of Vanitie (the more essentiall parts)  
is the good, the *best* state of the Body;  
which come next into view: this hath her  
seven or more Worthies also to  
pre-

present to your examination. The first Bodily good thing is the *Sexe*. As God hath made all things in *Number, Weight, and Measure*, so hath he denyed generation to immortall Indiuidualls, and hath giuen *Sexe* for immortality of the kinde, where the Persons and Particulars are subiect to mortality: *Male and Female created he them*. And in Mankinde (the subiect of our taske) each *Sexe* hath its owne Prerogatiues. Euen that which is called \* *the Weaker Vessell*, hath preeminences about the Masculine in many things.

Gen. I. 27.

\* 1. Pet. 3.

7.

The *Place* of her making was Paradise; the *Matter* (not *Dust* of the Earth, but) the Ribbe of her Husband, a harder & heartier

a Gen. 1.  
7, 22.

b Vid. Lem.  
de Oc. Nat.  
M. L. 1. c. 7.

tier part; the *Forme*, not *a forming* (as is said of *Adam*) but a *Building*, not a Potters Vessell formed, but a House builded for Generation and Gestation, whence our Language calls her Woman, *quasi* Womb-Man: Her *helpe in Generation*, is not onely equall in that we are the *Seed of the Woman*, no lesse then of the Man, but Superior in that wee receiue the distinction of Sexe from the Mother (as some Learned <sup>b</sup> affirme) besides the nourishment in the Wombe, her paine in Conception and Trauell, Milke from her Breasts, together with much more Hand and Heart, Labour and Loue, from the Female Parent. I may adde the amiable Feature, gentle Dis-

Disposition, and those Naturall delicacies whereby she rules in obeying, and commands the greatest Commanders, as Hee hath largely proued, whose Theme was, *Women are strongest.*

3. Esdr. 4.

Equall she is in her reasonable immortall Soule, equall in that Vniuersall Inheritance of the Vniuerse, equally supports the Household as an Oeconomical Yoke-fellow, *Non minor est virtus quàm querere parta tueri:* & againe, shee seemes more capable of good then Man, as easier moued, nimbler and quicker in Passions and Affections; hardlier aduenturing on euill, as naturally more timorous, suspicious, cautelous; in both these respects, more easily reclaimed:  
and

and lastly, is ordained to a more quiet, simple, easie life, freed from troublesome labours in the Church, dangerous imployments in the Field, busie Offices in affaires of the State, and Common-wealth; not exposed by Sea and Land, to Winter & Summer abroad, but may enjoy a perpetuall Spring within Dores: and if by frailtie she offends, it is more excusable, and this passionate Sexe easily finds compassion, easilier works commiseration and pardon.

This is true, and (let not Women bee proud) this is true too, that Mans Redemption vvas promised to bee done by the *Seede<sup>c</sup> of the Woman*, that in the *<sup>d</sup> fulnesse of time God sent his Sonne*  
made

<sup>c</sup> Gen. 3.

15.

<sup>d</sup> Gal. 4. 4.

*made of a Woman, conceiued (not of the Seede of Man, but) by the Holy Ghost, and borne of a Virgin; that, after his Consummation est, hee first was seene of a Woman, and the second time appeared to Women; that shee is <sup>c</sup> Cobeire with the Man of the grace of Life, equally interessed to the Word, Sacramēts, Grace, Glorie. And <sup>f</sup> knowest thou, O Wife, whether thou shalt saue thy Husband?* is spoken to Women.

But this is also true, that *Adam was first formed, then Eue; Hee in the innocency of Nature had a prioritie in Time, Nature, Order, Honour; Shee, being <sup>g</sup> of the Man, for the Man, and the glorie of the Man: and this is too true, That the Woman being deceiued,*

c 1.Pet.3.  
7.

f 1.Cor.7.  
16.

g 1.Tim.2.  
13, 14.



h 1. Cor.  
11.7.

i Eccl. 25.  
24, 13, 19.

k Pro. 9.13

l Zach. 5.8.

ued, was first in the transgression: and through<sup>h</sup> her we all dye. Give me any wickednesse, but the wickednesse of a Woman: yea, all wickednesse<sup>i</sup> is but little to the wickednesse of a Woman. Wickednesse it selfe is mystically called a<sup>k</sup> foolish Woman, and mystically in vision represented to Zacbary<sup>l</sup> like a Woman.

And surely, if wickednesse should take a habit and visibly appeare to humane eyes, I know not how Vanitie her selfe could more vainely attyre her for Colours, Wires, Tires, Faces, Fashions, where to be naked, where clothed, with all the Spots, Paintings, Powdrings, Frouzes, Frizlings, Ruffes, Cuffes, Huffs, Puffes, and the rest of that restless

lesse Rabble (touched before)  
then one of our Ladies Wo-  
men (I had almost said one of  
our Women-Ladies) can doe:  
Nor could shee tell how to Pro-  
fesse, Protest, Sigh, Weepe,  
Sweare, Forswear, Deuise, Say,  
Vnsay, Doe, Vndoe, winde her  
selfe into more Protean formes  
of cunning, insinuating hypo-  
crisies, *To hunt for the precious life  
of a Man*, then that Woman,  
whose *Heart is Snares, and Nets,*  
and her *Hands as Bands*, said the  
wisest of Men, be-fooled by  
Women.

And truly, if the Deuill can-  
not turne himselfe into a *Succu-  
bus* Spirit, to be, or seeme to be a  
transubstantiate Woman, yet he  
often turnes himselfe by insinu-  
ation

ation into Women, to vse them his best instruments, for his worst purposes. Thus did hee overthrow *Adams* innocency, the old Worlds youthfull Vigour, *Iosephs* Libertie, *Samsons* Strength, *Dauids* Integritie, *Salomons* Wisedome; and other the Worthies of Men, by vn-worthy wicked Women. Yea, the wickedest are made more wicked by them. *Abah* had sold himselfe to worke wickednesse in the fight of the Lord, but *Iezabel* furthered the Market, & with her inuention and resolution, makes him *Naboths* Heire, when hee knew not how to effect it. *Herodias* made *Herod* more tyrannical, then his owne in-bred crueltie, and cut off that venerable

1. King. 21.  
25.

rable Head which first had seen the Spirit, talked with the Son, and heard the Father. *Qua data porta ruunt.* Feminine affections goe not, they runne, rush on, flie with impetuous force, and whatsoeuer they will, *Valdè volunt*, they will with a witnesse; their passions generally are more eager, vehement, violent, vnbridled.

The reason hereof is, that Woman was the first, and then, yea therefore (if Grace preuent not) still the worst sinner, deepest in the first sentence of punishment, which continues in continuall execution to the end of the World. Hence that Nature, though made of a Ribbe, is tender (*Mulier*, <sup>m</sup> saith *Varro*,

I i

quasi

*m* LaEl de  
Op. 6. 32.  
*Mulier à*  
*mollicie,*  
*velut mol-*  
*lier, litera*  
*immutata*  
*& detra-*  
*cta.*  
*Vid. Lem.*  
*de Os. N.*  
*M. 4. 8. 13.*

*quasi mollis*) and like soft waxe receiueth easie impression, yea by that means the passions passe more suddenly to and from the Heart, as lighter Straw is quicker fired then harder Wood.

To this a second cause in Nature is added, that defect of a fit Organ to the reasonable Soule; the Spirits (the maine Braces & Instruments thereof) being suffocated with too much moisture, and not quickened with vigor of naturall heat; as greene Wood by immoderate moisture not easily fired, and things cannot well bee discerned in a troubled water. Hence women and children see not so easily the truth of Reason, and are so subiect to Appetite.

A

A third cause is their *Naturall* disease, which vnnaturally suppressed or altered by fuliginous vapours, cannot but offend the Chamber of Reason, and infect the Parlour of the Passions, the Braine and Heart; the true cause of many monstrous Conceptions, both of the Bodie and Minde.

Nor can the perpetuall troubles of Conception, Gestation, Nursing, and the Diseases wherunto they are hereby the more subiect (as wee see in elder and more sickly persons, commonly more froward) but occasion more pettish, peeuish, wayward, fullen fits and fancies to this weaker Vessell.

And lastly, tenderesse of E-

ducation, too much by the indulgent Parents cockered; or the frowarder examples of froward Parents, as in sinking Paper, bearing a deepe and more blotting impression and proneſſe of imitation; cauſe this weaker (vnsanctified) to prooue the wickeder Sexe.

I intend not to diſgrace that Sexe, of which and by which we are: I abhorre the Tatian and other Hereticall conceits of pollution in Marriage, wherewith Popiſh ſingle-life in their Clergie is not a little leauened: I deteſt *Diogenes*, and all that curſed crue, professed Enemies to women-kind. I only ſhew the Originals of Womens Vanitie, both becauſe I haue little med-  
led

led with that Sexe in this whole Discourse, and to instruct them, knowing this their weaknesse, and the causes thereof, to fortifie themselves, their Braines with meanes of Knowledge, their Hearts with moderation of Passion, their Tongues with silence, or with the *law of kindnes in their opened lips*, their Hands with painefull working, their Feet with home-keeping; that they may be \* *vertuous women*, as a vertuous woman speaketh, or valiant women (so the word signifies) by the feare of G O D, made resolute and couragious against all impotent, impatient feares, impudent or imprudent weaknesse. And then this fearefulness of Nature, will produce

Pro. 31. 10.

\* Vers. 10.



Christian Shamefastnesse, the strongest Gard against Vice; and this eagernesse and vehemence of affection, as ranke Ground well tilled, a well metall'd Horse well managed, will bring forth the richest Crop, the ripest courage for Vertue.

2. Mac 7.

Nor are any examples in Ecclesiasticall Histories more illustrious then of Women-Champions in the Field of Martyrdom. The *Maccabee* Mother had Courage to see her seuen Sonnes successiueley slaine, nay, tortured to the exquisitenesse of Hellish inuentions, and saw it, encouraged them, followed them; that is, dyed eight cruell Deaths, one after another. And what did not the blessed Virgin  
suf-

Luk. 2. 35.

sustaine, *Blessed among Women,*  
*when a Sword passed thorow her*  
*Soule,* and the Nayles, Thornes,  
Whippes, Speare, were fixed as  
deep in her heart, as her Sonnes  
flesh? And tell mee, degenerate  
Monsters, Women-haters, what  
meere Man can you giue (*Im-*  
*manuel*, God manifested in the  
flesh is *verus*, not *merus homo*) to  
paralell with this Woman, this  
Diuine Temple, the lowly Mo-  
ther of the most High God? Let  
not *Plato* thanke God that hee  
was a Man, and not a Woman;  
but let him bee ashamed that so  
many Women haue out-strip-  
ped all Philosophers, yea, all  
Philosophie; *Euen so, O Father,*  
*because it pleased thee. Thy \* Grace*  
*is sufficient, and thy power is made*  
*perfect in weaknesse.* CHAP.

\* 1. Cor.  
12. 19.

## CHAP. LI.

*Of the base Vanitie of Womanish  
Emasculate Men.*

**B**Vt art thou a Man? and what is all this whole Tractate, but an Explication of Mans Vanitie? Thou art the stronger Vessell, and therefore thy sins are stronger: hauing more power, lesse pro-uocations, thy sinnes are greater. Well maist thou beare with infirmities in thy Wife or other women, seeing thy selfe (not a Glasse, as there) a stronger Pot of Metall, battered, broken, melted, with manifold continuall infirmities. A Man emasculate, effeminate, is a Monster:  
and

and if a Woman bee euill, how euill is he, that puts off (like *Sardanapalus* and *Hercules*) the Man and masculine vertue, to put on the Woman and Womanish niceties, fooleries, furies? A Woman sits *at home*, (I must except our Ladies and Gentlewomen, that suffer not their Husbands to keepe house in the Countrey, but to see and bee seene, to visit Playes, and for worse Offices, will pester the Citie, yet then do not the Husbands, yeelding to their fancie, carrie the Distaffe?) But the man trauels abroad, and comming to his Lands, before his wits, must see strange Coasts; and brings home Cringes, Crouches, Complements, Lookes, Words, Clothes, all new and  
strange;

strange; that is, hath beene at cost and gone farre to make himselfe a Woman.

*Feare*, becomes a VVoman, but a womanish feare in a Man is base Cowardise. *Long haire* is an ornament to that Sexe, a token of subiection, an Ensigne of Modestie: but Modestie growes short in Men, as their haire growes long; and a neat, perfumed, frizzled, pouldred Bush hangs but as a token, *Vini non vendibilis*, of much VVine, little wit; of Men wearie of Man-hood, of Ciuilitie, of Christianitie, which would faine turne (at least doe imitate) *American* Saluages, Infidels, Barbarians; or VVomen, at the least, and best. *Passions* are tolerated  
in

in VWomen: but who can tolerate a Man vnmanly, whirled euerie way with euerie Blast; onely constant in inconstancie?

*Fashion* is the Womans Disease; and would it were but *Menstruall*, and not continuall: but a Man *Menstruous* (euerie Moneth in new Deuices, Cutts, Fashions) is a Man monstrous, a Man-Moone, a Moone-calf Man, a very Lunatike. *Paintings, Patches, Yellowes*, with all varieties of Colours, are euen in Women intolerable; and that also abominable, that Women deuise to be Mannish in their Attire: and our swaggering phantasticall (sie vpon it) Gentlewomen will from the Waste vpwards be Men; I am afraid,  
the

the other halfe is Beast. And are not they ashamed to be *Mall Cut-purses* Apes ? but a Man, a Gentleman to be so gentle a Foole, to be Womanish emasculate, the Womans Ape, *Monstrum, horrendum, informe* ! The one, too much artificiall ; the other, artlesse, blockish: a dawbed patched Wall, expressing his Heart by his Attire ; nothing worthie the name of Man. A VWoman to chide, brawle, contest, not to offer good, or suffer ill, is blameable ; yet their quarrels and curstnesse are sometimes quenched with their owne curst Teares ; commonly evaporate in fumes of VVords ; perish for the most part in priuate: But Men to be so readie to quar-

quarrell, and so hard to be reconciled; to quench their flames, not with Teares, but Bloud (as doe our Gallants and Duellists) or therewith to set fire in all the Courts of the Kingdome (this is the grauitie, forsooth, of ancient and stayed Men) is not VVomanish; it is Hellish, Deuillish. Once, thy Sex hath made thee a Man; thy Vice degrades thee to, or beneath, a VVoman; to be both, is to be neither, a meere *Hermaphrodite*, a meere Monster.

*Mercurie* and *Venus* procreated betwixt them, *Hermaphroditus*; Masculine VVit, in vnlawfull mixture with VVomanish Fancie, produces this *Hermaphrodite* (not such as <sup>a</sup> *Plato* drea-

<sup>a</sup> *Plat.*  
*Sympos.*



b *Leo Heb.*  
*dial.* 3 *Vi-*  
*flor Car-*  
*breus.* l. 1. c.  
 10. *Ramb.*  
*Mor.* N. l. 2.  
 cap. 3.

c *A. de. C. D.*  
*lib.* 16. c. 8.

d *Cic. de di-*  
*uinit.*

e *Plin.* l.

11. c. 49.

f *Lin.* dec.

3. lib. 7.

g *Obs.* c. 94.

h *Eutrop.*  
*lib.* 4.

dreamed, of the first Giant-like Men that warred with the gods ; or as the Iewes <sup>b</sup> Fable of *Adam*, made Male and Female in one person, ioyned by the backe parts ; the Nauell yet remaining a Scarre of the VVound, made by the diuision into two for procreation) but such, who for both Sexes are termed *Androgynes*, Men-VVomen ; which if it be in the Bodie, *Augustine* <sup>c</sup> calls, *Monstrosa hominum genera* ; *Cicero*, <sup>d</sup> *Fatale monstrum* ; *Plinie* <sup>e</sup>, *Portenta* ; *Liui* <sup>f</sup>, *Prodigia* ; by the ancient Romans drowned in the Sea, as prodigious Predictions (so *Liui*, *Iulius* <sup>g</sup> *Obsequens* and *Eutropius* <sup>h</sup> report ) afterwards held by the luxurious Posteritie in delicijs ; by the seuer

Lawes

Lawes of *Constantine*, done to death, for abusing both Sexes; by the Ciuill and Canon Lawes vncapable<sup>i</sup> of *Orders* and Ecclesiasticall Promotion, of *Rectorship* in an Vniuersitie, of the Offices of a *Iudge* and *Aduocate*; by the Iewish Lawes, obnoxious to diuers inconueniences; & subiected in \* *Florida* (where there are store at this day) to all base Offices and sordid Drudgeries. But if this degenerate Monstrositie and portentuous Vanitie be in the Mind and voluntarie Conditions; it is farre worse, then that which Nature hath by necessitie imposed (a Crosse, rather then a Sinne) or that which villanous Art hath added in Eunuchs, violently cut-

i *Vid. Bauhin. de Herm. L. 1. c. 37, 39, 40*

\* *P. Pilgr. L. 8. c. 7.*

cutting virilitie from them. But too much of this first consideration in the Bodie, the Sex: for I wholly omit those Hermaphrodite Devills, *Incubi* and *Succubi*, buried in Sodoms Lake; my Inke is not blacke ynough, my Penne abhorres their mention.

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CHAP. LII.

*Of Beautie, Comelineffe, Strength, and Youth.*

BEAUTIE.

\* Pro. 31.  
30.

**B**Eautie followes, a more beautifull and pleasing subiect; the best bodily good thing, if the Eye may be Iudge. But \* *Favour is deceitfull, and Beautie is Vanitie,* said

saide a beautifull VVoman. And how many Soules had beene fairer, if faire Bodies had not foully exposed them to Temptation, Lust, Vanitie? This Beautie, in the furthest Extent, comprehendeth amiable Colour, proportionable Symmetrie, & goodly Stature. The first is but Colour, and therefore but Vanitie. How many Colours are there of Birds, Flies, VVormes, Flowers, Gemmes, other things both naturall and artificiall (that I mount not to the heauenly Bodies) exceeding, beyond all comparison, the most beautifull of Men? So lightly doth God seeme to regard Colour, that he hath suffered Nature to be (if I may so speake) luxuriant and

K k

pro-

prodigall to the basest of Creatures in this kind. A shame then it is for Man to glorie in that, wherein he is excelled by the Grasse hee treads on; the Creeping things, that annoy him; the venomous Wormes and Serpents, which hee abhorres; to boast of Colour, that is changeable with euery passion of Minde, with euery sicknesse of Body, with euery succession of Age, with euery alteration and vicissitude of Fortune: to grow prowd of that, which decayes as Man ripens; sweet in Child-hood, louely in Youth, in Men compos'd to Grauitie, mixed with some Souldiorly \* terribleness; in elder Men, to Seueritie, and awfull Re-

\* *Arist.*  
*Rhet. 5.*  
 μεγαλοφυ-  
 ας.

Reuerence; in All, it is but Colour, and therefore not Truth, Being, Substance; but Seeming, Lustre, Vanitie.

And what more is the Symmetric & proportionable composition of the parts? Hath not euery Creature else his due Lineaments & conformable proportion, euery thing being proportionable in his kind? Adde hereunto Stature, a well-set Tallnesse; and haue you any more Dwarffes in goodnesse, more dis-proportioned, diffomed in qualities of the Mind, then many of these well-composed Bodies? *Goliath, Saul, Absalom,* and his brother *Adoniah*, and many many others, haue in loathsome Pride, Enuie, Ambition, & other

oughly Vices, tickled by the conceit of their Feature, beene as deformed in Conditions, as they were well-formed in Complexion and bodily Constitution.  
*A Gold Ring in a Swines Snout.*

Strength

But thou art strong! Are not the Whale, the Elephant, the Tygre, and other Creatures, farre stronger? Yet imagine, thou haddest the prodigious strength of *Iunius Valens*, that could vphold a Laden Cart all the time of the vnlading; and with one Hand could stay a VVaggon, the whole Teame drawing against him in vaine; or of *Salvius*, which would goe vp a Ladder with two hundred weight on his Feet, as many on his Hands, and foure hundred

*Plin. l. 7.  
c. 20.*

dred on his Shoulders; or *Tritanus*, whose whole Bodie was cancelled with right and transuerse Nerues, who with one Finger conquered and brought into the Campe vnarmed, the Challenger of the Enemies; or of that *Milo*, whom no Man could stirre out of his Footing, no Man could bend a Finger of his Hand; and that withall, thou hadst that agilitie and swiftnesse of *Philonides*, the Foot-man of Great *Alexander*, which in one day ranne from Sicyon to Elis, an hundred and fiftie myles: if that thou couldst carrie the Crowne and Honour at all the Olympian Games; what is this to true Happinesse? Are not those Champions, those



Games themselves, all those strong Men, and *Samson*, stronger then they all, vanished; to testifie, that Strength is Vanitie? Is not an Oake, a Cedar, and are not the strong Rockes infinitely stronger then the strongest Men? And haue not *Hercules* and *Samson* made themselves slaues to Women, notwithstanding their strength? How many are weakened by their strength; whiles endeavouring beyond it, they breake their backs, and proue themselves weake; to proue themselves strong? *Milo* could rend a Tree in sunder with his Armes; but his Hands were captiued in the returning Clift, and he left a prey, to be deuoured of Wolves. The My-  
sterie

sterie of *Samson* I mention not, who pulled the House on himselfe, with his enemies. Who commonly are weaker in the strongest part of Man, the Minde, then these Giants and Monsters of bodily strength? But which of them is strong enough to wrestle with Vices, with Passions, with Sicknesse, with Death? So vaine a thing is Strength at the best state,

*Youth* is flitting, the wisest hath said it, *Child-hood and Youth are Vanitie. Reioyce, O young Man, in thy youth, and let thine heart cheere thee in the dayes of thy youth; they are but a few dayes; and know also, that for all these things God will bring thee to iudgement. And if thou remember not thy*

Youth.

Eccl. 12.  
10, 9.

Creatour in the dayes of thy Youth, that is, if thou forgettest not thy Youthfull Vanities; the *Ancient of Dayes*, may forget thee for euer.

## CHAP. LIII.

*Of Health, Pleasure, Libertie.*

Health:

**N**Or can bodily *Health* be exempted from Vanitie. Nay, how is it an *Exempt*, (as wee say) and a peculiar vn-to Vanitie? *Si non perimus, perimus*. The Crosse way is the high way to Heauen, and a healthfull body commonly causeth a sickly, pining, starued soule. It is indeed a great blessing in such a World of Diseases not to bee dis-

diseased: but where other sicknesse failes, the want of sicknesse breeds a wanton sicknesse, wee surfeit of fulnesse: Yea, what are all sicknesses but the effects of abused Health? Health like *Dinah*, \* hath gone abroad to see the Daughters of the Land, curiously affected to Varietie; and gets a clap, shee returns a Woman that went forth a Mayde: Luxurie rauisheth her, and begets the Gout, Palsie, or other Diseases: sometimes Bookishnesse commits this sinne vnwarily, and seeking to fill the curious Braine, fills it and the whole Bodie with Crudities, Rheumes and other Maladies, that now the Scholer had need bee Bookish againe, and studie how to  
ridde

\* Gen. 34.

ridde his house of this Night-workes multiplyed, mis-begotten frie. And if Health were so excellent a thing (and yet without it, what worldly thing is excellent?) happie, thrice happie are the Beasts, Fishes, Fowles, that either are neuer sicke, or haue reason (which our reasonable soules haue not) how to cure their Diseases: whereas how many Men may take vp *Adrians* speech, losing their life in the Phisicians hands, where they seeke to lengthen it? VWhether men haue Health in want of Diseases; this is but a priuation and therefore nothing, and Vanitie; or whether they haue also vse of their Health in bodily imployments, this euen by the  
the

the vsing weares, is subiect to priuation and therefore Vanity. Euery man therefore notwithstanding *this best estate, is Vanitie.*

O, but what say you to Bodily Pleasure? I say with *Tully, Vox pecudum videtur esse, non hominum,* to challenge the name of good, to that which in his Conscience, though corrupt, and before the VWorld, though almost dead and buried in sinne, heares so ill, and makes her Followers (ashamed of their Masters) attend her like a Courtezan in the dark, not like a Wife openly acknowledged, which wicked men enioy; the contrary whereof is called Sobrietie, Temperance, Continence, with other names of Goodnesse. *Righteousnesse*  
and

Pleasure.

Parad. 1.

a Pl. 85. II.

b Ro.14.11

c Pro.15.15

d Ps.16.vk.

e 1.Pet.1.8

f Sen.Ep.23

and Peace haue kissed each other:  
 and the Kingdome <sup>b</sup> of God is  
 Righteousnesse, Peace, and Ioy in  
 the Holy Ghost: A <sup>c</sup> good Consci-  
 ence is a continuall Feast, those are  
 true and solid Pleasures; the first-  
 fruits of the Ioyes <sup>d</sup> at Gods right  
 hand and Pleasures for euermore.  
 Euen these also are Joyes <sup>e</sup> vn-  
 speakable and glorious. Seneca  
 could <sup>f</sup> say of these Pleasures  
 of the Bodie, Non implent pectus,  
 sed frontem remittunt. Leues sunt,  
 lenes, nisi tu forte iudicas eum gau-  
 dere qui ridet. Animus debet esse  
 alacer: mihi crede, res seuera est ve-  
 rum gaudium. And who, indeed,  
 can think that God hath erected  
 this Body, & lifted vp the coun-  
 tenance to the Heauens, that Man  
 should wallow like a Swine (nay  
 farre

farre short must *Epicurus* himselfe come of a Swine ) in brutish Lusts, in sensuall Pleasures? And haue we therefore a Soule after the Image of God, that we may turne worse then the Deuill, and subiect the powers of Reason to Appetite and brutish Sensualitie? Is the *esse* and *viuere*, of a Man, nothing but *esse* and *bi-bere*? and is not Man, such a Man, altogether Vanitie?

Vp *Monfieur Belly*, mount the Towre, and bee the Throne. Dwell no longer in Obscuritie, in the Centre of this Earth : It is Coronation Day of Ladie Pleasure ; shew now thy goodly Paunch, couer not that which my Pen shames to discouer; bee thou (the head of Pleasure) the Bo-



Bodies head too, and crowne thy selfe with Iuy: Downe *Head*, and hide thy Face, not with a ruddie Blush, or a Mourning Blacke, but a gastly, desperate Palenesse; let thy Braines turne into Guts, thy Mouth into Port *Exquiline*; Eyes, Eares, and other Noble Senses, mustter your selues to do Dame Pleasure your best Pandar-Seruiue; and thou braue *Heart*, bee Mediatour for this Change of State and Go-uernment; melt thy selfe in Lusts, euaporate thy selfe in Sighes, and let all this be called Loue, for the leuely *Bellyes* sake. And thou *SOVRE*, dye a stinking Death, lest *Reason* or *Conscience* controll this *S. ibarite* quietnesse like vnseasonable Cockes,

or

The *Sibarites* banished  
Cockes,  
Smiths,  
&c. for  
their vn-  
quiet  
Neigh-  
borhood.

or Hammer Workmen; drowne thy selfe in Urine, or choke thy selfe in worse then muddie Excrements, that at the Posterne thou maist be transmitted to obscure Funerals: Or, if thou wilt seare thy Conscience, and giue Reason some Cerberean Morfell to muzzle him, remaine still; bee thou Great *Alexander*, but let thy *Thais* command thy Commands, that all this better then *Persepolis*, the whole Corporeall Citie, may by a worse then *Macedonian* fire bee burnt to Hell. Pleasure is like \* *Laban*: in the first thoughts, it speakes faire, as he to *Iacob*, till thou become Seruant: then giues bleary-eyed *Leah*, for *Rachels* promised beautie; after that, *changeth thy*  
*wages*

\* Gen. 29.  
 & 30.  
 & 31.

*wages tenne times ; and alway at parting prooues a Persecutor, whose furie God alone can auert. O Vanitie, that Pleasure should bee in Nomination for the Crown of this Microcosme ! that that which in any act is so short, or if any object prostitute it selfe to longer or oftner vse, growes distastefull and wearisome ; which alwayes leaues Paine her long-raigning Successour, as it was her miserable Vsher before ; should find all the Tribes to conspire with this *Ab-salom*, against *Dauid*.*

\* Liberty

As for Libertie, \* without which, Health is Imprisonment, Youth is Age, Strength is an *E-niphât* in a Cage; without which, all Greatnesse is seruile, this may  
bee

bee reckoned vnto Pleasure as a  
bodily affect, her Companion:  
but how much are the wilde  
Beasts and Fowles of the Aire  
freer? Yea, the Vagabond and  
Roguish Vagrant is the freest  
of Men, and withall the vilest.  
Many thinke themselves Free,  
and are Slaues to others, to their  
owne Passions. Libertie vnfan-  
ctified is Licenciousnesse, slaue-  
rie to Vice, to Hell.

CHAP. LIIII.

*Of Long Life.*

**L**ONG LIFE is the last  
of the Bodies Goods:  
let mee not slander  
it, one of the greatest evils  
LI some-

sometimes that happens to the bodie. To liue to see thy Fame and Credit buried; or thy Wife a Strumpet; or thy Children Morfels for Tiburne; or thy House fired; or Theeues violently robbing, or colours of Law cunningly seizing thine Estate; or Friends become Fiends; or many, or all of these: when thou out-liuest thy Libertie, thy Youth, thy Beautie, thy Pleasures, thy Health; and now verie Age will not let thine Eyes see thy Miseries, through miserable Blindnesse; hath also locked vp thine Eares; will not suffer thee to take Meate without thy Keeper; vncouers thy House to continuall Droppings, hath set so many Sergeants as thou hast  
Dis-

Diseases, to keepe thee forth-  
comming for the Sessions of  
Death; no Baile nor Mainprize  
may be taken; and thou art sure  
the Sentence will passe against  
thee; yea, thou dyest a million  
of Deaths in the expectation of  
one; and (if feare of Hell affright  
not, which yet Impatience bids  
thee aduventure) wouldst gladly  
dye that one, to be ridde of this  
million. Is this that thou callest  
*Life, Long Life*? who will long  
for this, not long to be rid of it?  
when his Seruice is done to the  
World, to himselfe; scarce hath  
he Braine or bodily Members,  
for God or Man; is like a Wea-  
therbeaten broken Cotage, in  
the midst of a hard Winter; the  
Phisicians Creature, his Seruants

Servant, his Friends trouble; is turned Child againe, and returning into his Mothers lap, the belly of the Graue. Loe, here this last of bodily good things, this last and past the best state of Man. Long Life cannot bee had without Age, nor Age ordinarily without Miseries.

But imagine the best Age, that *Tully de Senectute*, could imagine, or some *Utopia* represent rather then present you: let him not bee *Barzillai*, that confesseth at foure-score, *hee is not able to discerne betweene good and euill, to taste what hee eates or drinkes, or to heare the voyce of Singers, and that he is a burthen to his best Friends; but as fresh as Moses, who at fixe-score had not his*

*his naturall force abated; or Noab, that out-liued the World so many Cēturies; or Methushelah, that was the longest liuer of all: yet are they not all dead? and how much longer is it since Methushelah dyed, then Methushelah liued? Doth not Age multiply and increafe thy sinne, & therefore thy Vanitie? Doth not the Epithere, the very Name of Long Life, argue that Life is not long, and that this is but a respectiue speech, a meere Relation, neere to nothing, and Vanitie? Thy Long Life is nothing but that Life which is longer a dying, a Candle longer in burning; no Starre that alway continues; and how much longer thou hast liued, so much lesse is*



Psal. 90.

\* *Plaut,*

behind, and all the past is past, hath left nothing but Vanitie, as a *Tale that is told*; all that is to come is vncertaintie; neither can thy Life bee said how long it is, till it now is not long, is not at all; till others haue had their longing, and doe succcede in that Inheritance; wherein how soone, and others shall succceed them? This is thy supposed Glorie. *Miserum est \* isthuc verbum & pessimum, habuisse & non habere.* Doubtles, the longer liuer enioyes, or possesseth rather, nay, is possessed of the longer Vanitie. And thus the Bodies seuen wise Masters, are found Masters in the Schoole of Vanitie; no Proficients heere, cannot obtaine the lowest Degree

gree in the Academie of Verity. And, indeed, Academies are the Marts for the Minds Marchandize; the Forts for Arts Artilleries, the Cities for the Soules Common-wealth; Courts for Reasons Tribunall; Palaces for the Spirits Royaltie; Schooles for Spirituall Contemplations; and Temples for ghostly Holies; where the Bodie is but Yeoman-Bedle, or an Officious Manciple, and executes seruile inferiour Offices. But examine the *Heads of the Vniuersitie*, the best States of the Minde in all Arts whatsoeuer, and you shall find them Vanitie.

## CHAP. LV.

*The Minds best state considered ; first, in Arts illiberall, Handy-crafts, Merchandize, Husbandry, and Souldiourie.*

**E**t vs first take view of illiberall Arts ; and we shall find them as *Townes-men* to *Scholars*, emulous, enuious, dissembling; yet necessarie : both such, as can neither liue well together, nor asunder. The *Merchants* commonly proue *Merchants* indeed ; making their Arts, *arts*, that is, *Fraudes* : the common *Traders* are commonly *Traditores* of the common Good for priuate Gaine ; their *Crafts* are,  
in

in their practice, Craftinesse; their *Mysteries, Mysteries of Iniquitie*. Now for *Demetrius*, with the *Workemen of Hand-Occupations*, whose Hearts are in their Hands, as the Others in their Tongues; these are more servile, and usually Drudges to the *Shop-Merchant*, as he to the *Ship-Merchant*. Thus the *Haberdaisher of Hats* (the *Shop-Merchant*) hath vnder him the poorer *Cappers, Diers, Trimmers, Felt-makers, & Band-makers*, all sub-diuided into diuers Trades, few of them thriving; besides, the *Beuer-maker, Fether-dresser, &c.* The *Woollen Draper* hath belonging to him, the *Dier, Cottoner, Sherman, Fuller, Burler, Presser, Drawer. The Printer*

Printer seemes to muster a great many vnder Him ; the Founder, Grauer, Cutter, Inke-man, Paper-man, Corrector, Compositors, Presse-men, and others : yet is he but Lieutenant to the Stationer, or Booke-seller ; who hires him as an Vnderling, and suckes out his sweetest Gaines ; getting more , with a Boy or two in his Shop, then the Printer with his House full of Workmen. To the Stationers are also subiect, the Binder, Claspe-man, and I know not what other Frie. I must not mention, not belecue, that Authors are either so base, to hire, or to be hired by them ; for their Arts are liberall : and I would an eighth liberall Art were not necessarie to Scholars,

lers, in a holier vnholier Busi-  
nesse. But it may be said of  
Sellers in all kind of greater  
Trades, which haue vnder them,  
as the Lords, their Customarie  
Tenants and Coppy-holders,  
these poorer Artificers; which  
alway haue the greatest Labor,  
often more Wit, not seldome  
more Honestie, and for the most  
part, more Pouertie; one smooth  
Tongue being worth manie  
Hands, made rough and hard  
with paines. This also is Vani-  
tie. And what else is euerie  
Merchant, euen from the Ped-  
lar to the Prince (a thing not  
vnusuall in some Countreys)  
seeing all professe to attend and  
intend Gaine? And these both,  
together with the Husbandman,  
are

*Arist. Pol.*  
*l. 7. c. 9.*

are by the Prince of Philosophers excluded his Citie and well-gouerned Politie, as not iust Citizens, not minding the publike, but their owne priuate: and therefore lesse question shall here be made of them. For who sees not, that if bodily good things attaine not Happinesse, free not from Vanitie; that these which minde, and professe to minde nothing but bodily Goods, must vanish together with them?

And although *Aristotle* admits Souldiors into his Citie; yet who commonly destroy Cities, Kingdomes, Empires, Worlds of Men, but Souldiours? Let no Man take me for a Cinike, taxe mee for taxing,  
or

or traduce me as a Traducer of Souldioury, Nobilitie, Merchandize, Scholerſhip, or any ſtate of Men; if I did not honour as the *beſt States*, thoſe which I ſo ſharply cenſure, I ſhould ſwarue from my Text: only I hunt and perſecute Vanitie in theſe *beſt ſtates*, which (as is ſaid) like a ſhadow, followes thoſe bodies moſt, which are moſt conſpicuous & enioy the brighteſt Sun-ſhine. Some haue indeede ſet their wits on the Tenters, and made holes in themſelues, whiles they would find holes in others, expreſſing a great deale of Vanitie, to make euery thing Vanitie. But let euery Reader know, that I vent not here ſuperfluities and ſuperſubtleties of wit, nor ſeeke



seeke to belch, disgorge, and vomit mine owne indigested crudities on other men; but seeke seriously in the *Ballance of the Sanctuarie* to weigh that, which no other scales can poize, the *Vanitie of all men*, notwithstanding their dazling splendor and seeming *best state*, which my Text mentions. Where might I more fitly insert this Apologie, then when I speake of Soul-diours? for from whom might I sooner feare blowes & wounds? Let *David* bee honoured, & *Ioshua*, and *Macchabeus*, & *Constantine*, and other diuine Worthies for their Holy inuasiue or defensiue Warres; let all basenesse be imputed to our effeminate Rorers, that (but for the Lye, the Pot,

Pot, or the Drab) know no way to euaporate their fuming superfluitie of Spirit; nor lesse to those that prefer a Cowards skin and a little base bloud to their Countries safetie, their Princes Honour, their Religions Glory. But when I reade that the Vniuersall Deluge was sent to wash away Bloud, because *the Earth was filled with violence*; that *Nimrod*, to erect a Tyrannie, *was a mightie Hunter*, not of Beasts, but Men; that those renowned Monarchies were founded on Sinkes of Humane Bloud; that Lawes, Learning, Libertie, Honestie, Religion, Humanitie, Life, haue but slipperie footing in the bloudie Field; where seeming Manhood

Gen. 6. 13.  
& 10. 9.

Virgil.  
Georg. I.

hood is prized aboue manie Men ; where the issue makes the cause good or euill, *Quippe vbi fas versum atq; nefas, tot bella per orbem, Tam multe scelerum facies* ; where voluntarie aduenturing Souldiors are sold yours, or any Mans else, that will giue better pay, readie for the vnsolid vncertaine pay of a few solid Coynes, to maintaine any Princes or States Iniuries with their Bloud : when I looke vpon the Iniustice and Vices, which are the Baggage of the Campe in the most vertuous and iust Warres ; I am of his mind, that said (onely I except, where God by grace excepteth) *Nulla fides pietasq; viris qui castra sequuntur.* Souldiors (if they fight not the  
Lords

LUCAN.

Lords Quarrels against their  
impotent Passions, in potent  
successe; if they ouercome not  
themselves, as well as their  
Enemies) *are altogether Vanitie*;  
that I mention not vniust  
Warres, where the Dragon and  
these his Bands fight against  
Michael, against Humanitie, Pi-  
etic, Diuinitie; and for Hell, a-  
gainst Earth and Heauen.

CHAP. LVI.

*Of Science; the Liberall Sciences  
deliuer not from Vanitie.*

**I**Nter arma silent Musæ;  
the terror of these Soul-  
diers hath withheld vs  
from the Muses liberall enter-  
tainment,

tainment, in view of liberall Sciences. Science indeed is Mans peculiar, *Hoc proprium hominis bonum, hoc vnum contigit immortale mortali*: I should shew my selfe a vaine Man, if I should implead Science of Vanitie, specially my inscience being such, as euery *Sciolus* and Smatterer would (as *Haniball* accused *Phormio's* Dotage, for mis-spending his Rhetorike on the Office of a Generall, in his presence) blame me for talking of Learning, and thinke me like the Foxe, which said, the Grapes (which he had reached at all day in vaine) were sowre; or that other, which hauing no Tayle, would in a Congregation perswade all Foxes to depriue themselves

selues of such vnprofitable Burthens. But pardon the Blinde Mans boldnesse, you Pharisai-call Seers, and remember him which came into the World for Iudgement, that they which see not, might see, and that they which see, might be made blinde. I know, that as much as Science is magnified, yet One \* hath written a large Booke *De vanitate Scientiarum*. Perhaps you will say, that he is an *Agrippa*, according to his Name ; that fends his heeles into the World, to spurne and sprawle, before he hath put forth his head, to looke on it. But what say yee then to *Salomon* ; wise and learned *Salomon*, penitent and religious *Salomon*, *Salomon* the Preacher, which in

Io. 9. 39.

\* Corn. Agrippa. de Vanitate Sci.

M m 2

his

Eccl. i. ult.

his *best state* wrote a Booke, a Booke of Scripture, wherein (as all other things, Worldly and Humane) he taxeth Science of Vanitie? And this is the last summe of his first Chapter; *In much Wisdome is much Griefe, and he that increaseth Knowledge, increaseth Sorrow.*

Gen. 3.

The first Knowledge which Man learned by his owne Industrie, was the *Knowledge of Good and Euill*: that he which was created Good, and a complete Scholer; by curiositie of Science, knew himselfe Euill, Naked, Vanitie. The best Arts were inuented in *Caine's* worst Posteritie. Neither were the Babylonians, Chaldeans, Egyptians, Magi, Tyrians, and other

other Nations, Masters of Arts to the rest of the World, euer celebrated for Sanctitie: And in after-Ages, a Heathen Man is in the New Testament expressed by the Name of *Gracian*, who hath beene liberall (the verie Names testifie) of all our Liberall Arts, to these VVesterne Parts.

*Grammar* teacheth proprietie of VVords, as the Limbes and Lineaments of our Speech; *Rhetorike* giues life and motion to those Limbes; *Logike* addes as it were a reasonable Soule, teacheth to reason with Reason.

But these three Worthies of Liberall Sciences, are but Tongue-Worthies, are all Feminine;  
M m 3      their



\* Sen. ep.  
88,

their worth is in the Tongue;  
*Diligentiùs sciunt loqui quàm vi-  
uere.* And how imperfect are  
they there too? *Didymus* \* the  
Grammarians writ foure thou-  
sand Volumes; a miserable Man,  
if hee had beene enioyned to  
reade so many, so superfluous.  
No Grammarian can tell me the  
first Letters; nay, no Language  
abides the same, but vaniseth  
and altereth with the Speakers.  
I adde, Grammar in each Lan-  
guage begins to be, when the  
Language ceaseth & vaniseth;  
and all Languages and Gram-  
mars lead vs to Babel, the Tow-  
er of Languages Confusion.  
No vainer Vanitie vnder Hea-  
uen, then to spend studie, which  
was *Homers* Birth-place\*; who  
was

\* See store  
of these  
Trifles in  
*A. Gell.*  
*l. 14. c. 5.*

was the true Mother of *Æneas*; whether *Sappho* were a common Prostitute; how long it was betwixt *Homer* & *Orpheus*; whether *Virgil* should not be written *Vergil*; whether it be *Agellius*, or *Aulus Gellius*; and such other Monsters of Learning, which our Critikes obtrude on the World, like Braine-borne *Minerva's*. What a deale of studie, in weighing quantities of Syllables, not the qualities of Life? in searching, not the truth of Wisdome, but the fabulous Narrations & Mythologies of the Poets; where the brutish Lusts of Heathen Gods, breeding at once Impietie and Impuritie; and the Vices of wicked Men, are expressed in best

feature of termes, which some  
 feuerer Censor may deeme as  
 edifying to weaker Youth, as  
 lasciuious Pictures, Rudiments  
 of Bawdrie: sure I am, at the  
 best, in vnsanctified Men, they  
 are but *Docta nugæ*, and teach  
*Magno conatu nugæ*. Some time  
 to be this way spent, for refor-  
 ming the Wit, and Language,  
 I dis-allow not, to Sobrietie;  
 but to be drunken with this  
 sweet Wine, to dwell in these  
 Studies, is with too much Lear-  
 ning to make a Man madde; is  
*Insaniens sapientia, insanire cum*  
*ratione*; alway to be a Child;  
 to make a Récreation, an Oc-  
 cupation (like idle Gamesters)  
 and to make a Fable of himselfe;  
 alway to be acting the Foole,  
 the

Horat. Ter.

the Humorist; a meere Scholer,  
meere Vanitie.

Rhetoricke is yet worse,  
(when Grace preuents not) it  
is a swelling Poyson, it climbs  
into Pulpits, Tribunalls, The-  
aters, to proue a publike Pe-  
stilence; it knowes the Arts of  
Adulation, of Hypocrisie, of  
malicious Slaundering, of Æ-  
quiucations; of all sorts of  
Juggling, and Lying; it makes  
Men see with others Eyes,  
with strange Glassees, which  
make things seeme bigger, or  
lesse, or double, or not at all;  
it is Master of Mens furious  
Passions, and leades them  
(so *Hercules* was pictured) by  
the Eare (as Beare-wards their  
Beares, by the ringed Snowts) to  
any

any Out-rage. Therefore did *Plato* banish Orators and Poets together out of his Commonwealth. *Tertullus* against *Paul* is bitterly eloquent; *Cicero* against *Antonie* is fruitlessly bitter; vnlesse this be the fruit which followes these swelling Rhetoricians, that they are brewers of Sedition & Schisme in the Church and Commonwealth.

*Logike* doth lesse harme; because it containes it selfe in Schooles; and there, in stead of a refined Man, if it selfe be not refined, giues a Changeling, a iangling Sophister. These, I confesse, are the faults of Men, not of the Arts; and so my Text proclaimes the vanitie of euery Man;

Man; from which, meere Art nothing exempts him.

The *Arithmetician* accompts Numbers, Fractions, Rules of Three, of Societie, *Par & Impar*, Proportion: some also adde Magicall Superstitions, but knowes not *how to number his dayes*, to apply his heart to *Wisdom*; and therefore must needs summe vp Folly and Vanitie.

The Musician talkes of Concord, Concent, and Harmonie, and is still in Discord with God and Goodnesse. His members are out of tune, *Instruments to Vnrightheousnesse*; his Soule playes alway, neuer makes good Musike. Can that be good, for which Men haue beene worse esteemed by the best? *Antiochus,*  
*Nero,*

*Nero, Sempronia*, others, haue beene blamed, for too much studie herein.

And is not hee a very *Point*, and *Line*, and *Superficiall Man*, that dwels in *Geometry*, and loseth himselfe in *quadratura circuli*? The *Astronomer* climbs in his conceit to the Starres, and measures the Heauens; but keepes no Measure in his Life, & therefore fals downe to Hell. And how vaine is that Arte, which from hence falls to calculate Fortunes, and Astrological \*Predictions, all the World is witnesse.

But none of these do so much as teach Vertue, (they leaue it to Philosophie) I haue been lauish beyond my purpose, to these Arts

\* See my  
Pilg. J. I.  
c. 2.

Arts termed Liberall: to which a Man must not bee too liberall of Himselfe, of his Studies, lest much feeding proue Gluttonie (euen in good Food) and cause a Surfeit; too much of this Castalian Liquor, these Hot Waters of the *Muses* Well, make drunken. *Seneca* deuides all Arts, into *Vulgar* (of Artificers) *Ludicrous* (for Sport) *Liberales* (as these which he calls *Pueriles*) and *liberæ*. Of these, he saith, *Didicisse debemus, non discere. Solæ liberales sunt Artes, imo (vt veriùs dicam) liberæ, quibus curæ virtus est; vnum studium verè liberale est quod liberum facit. Ista liberalium consecratio molestos, verbosos, intemperatius, sibi placentes facit; & ideo non discentes necessaria, quia superuacua didicerunt.*

*Sen. Epist.*  
88. &c.

C H A P.



## CHAP. LVII.

*The diuersified Sects and Vanities  
of Philosophers, with more spe-  
ciall view of PLATO, ARI-  
STOTLE, & POTAMONS  
Sectlesse Sect.*

\* *Sen.*

*Clem.  
Strom. I.*

\* *Macro-  
bius. Satyr. 7. 5.*

**T**Hat \* Art is truly liberal,  
which deliuereth from  
Vice: but good *Seneca*,  
What is that? thy Philosophie  
euen as much as it secured thee  
from thy Scholler *Nero*. This, in-  
deed, is the Mistris, saith *Clemens  
Alexandrinus*, of the Liberall  
Arts; the Art \* of Arts, and Sci-  
ence of Sciences. The Ionian  
Ancientest Philosophers, the  
Chaldeans, Egyptian Priests,  
and *Magi* were Masters of Su-  
per-

perstition, Idolatry and curious Artes ; the Indian Gymnosophists, were impudent vnnaturall Beasts, offering violence to Nature in nakednesse, and strict absurd Niceties, wherein they are followed to this day by the *Bramenes*, *Iogues*, and others; rather killing Men then Beasts, & some of them hauing Hospitals for Beasts and Birds, and seuerer Canons to auoyde killing of Fleas, Flyes, Lice, then Vaineglorie and Vanitie of Superstition.

See my  
Pilgrimage.

*Pythagoras* went far to learne this foolish Metempsychosis; and *Pyrrho* to put off that sense which Beasts haue, esteeming nothing to bee this rather then that, and not so much as to turn  
out

*Diog. La-  
ert. lib. 9.*

LUCIAN.  
COMMUN.  
PHILOF.

out of the way when a Cart came; the Drunkards confessed case of Drunkenness. More tolerable were the Cynike Dogges, which had their Sense (and Sent too of great Feasts, like our late Fryers) barking at all Men, at all Arts; themselves as bad, and withall, more impudent.

*Socrates* (the Oracles Wiseman) knew nothing but this one thing, that hee knew nothing. *Anaxarchus* knew not so much: the Pyrrhonists Learning was, that there was no Learning, no Honestie, or Vice in manners; no true being in substances; no danger in occurrences: how else could he haue met with such Phantasticalities?

The

The Academikes wearied themselves in Mazes and continuall Labyrinths, being like bad Lawyers, feed on both sides: *Carneades* this day would maintaine, and next day ouerthrow all *Virtue*; like a Cloud before the Sun were his Orations, to darken Truth.

The *Stoikes* were stockes and vnnaturall, full of absurd Paradoxes: I cannot iniurie them (this is one of them) whatsoever I say. *Zeno* was their Author, an inuenter not of things, but noueltie in words, if ye beleeue *Tully*; a thorny Sect, which pull from the Bryers, and lay bare the bones, whose Interrogatories are as it were prickles and stings, and the Professours

*Cic. de Fin.*  
3. & 4.  
*Tus. 3.*

cenſured long ſince, Merchants  
of Trifles, Maſters of Words, Min-  
ters of ſtrange Opinions, which in the  
taſte ſeeme pleaſant, but in deeper  
Draughts diſtaſtefull; admirable  
Magnifico's, at the firſt appea-  
rance, vaniſhing in the end to a  
Mountaines Mouſe-birth; deli-  
uering Riddles rather then Sen-  
tences; and common Men in a  
Giants Armour, or like Semira-  
mis Oxe-Hide Elephants; ſen-  
tentious Mountebankes, begin-  
ning with admiration and won-  
der, ending (after ſome nice  
Cobweb diſtinctions) in a ſmile  
or ſcorne. Their *Wiſe-mans Apa-  
thie*, Ignorance or Opinion of no-  
thing, all ſufficiency; that bee onely  
is Rich, only Free, Wiſe, a King,  
Faire, Noble, a Magiſtrate, Prator,  
Iudge,

Judge, Logician, Orator, Poet, Priest,  
 Learned, and (will you enuie  
 him?) Workeman, Botcher, Sow-  
 ter, neuer iniuried, drunken, madde,  
 (I thinke but once and alway)  
 that he is like to God, that offences  
 are equall, that a Wise-man must  
 not shew Mercie, not forgine, may  
 kill himselfe: I must needs confine  
 to Bridewell for their Idlenesse, or  
 Bethlem the Hospitall of mad-  
 Men, at least to the Lazaretto of  
 Vamitie. Some of these (*Simia*  
*quàm similis turpissima bestia no-*  
*bis?*) as Apes are like Men, in  
 candid Exposition agree with  
 Christian Truth, but they saw  
 these Opinions as farre off (*Men*  
*walking like Trees*) and not  
 knowing originall sinne, nor Re-  
 demption by Christ, wheele the

Vid. Lins.  
 Maanduch.  
 ad St. Ph. 3

*Ennius.*

*Lac. de epif.  
D. cap 6.*

Conceit with Giddinesse, not  
stablish it with sound Reason.  
And how many of these are meer  
Prodigies & Portentuous Mon-  
sters? As for the Epicures, I will  
not bemyre my Pen in rouzing  
those Swine out of the myre; I  
will say with *Lactantius*, I feare  
to be censured of no lesse Vani-  
tie, to refute such Monsters of  
Vanitie. To recite, is to refute  
them.

*Aristotle* and *Plato* may terri-  
fie me, and I confesse them tall  
Souldiers; but *Goliab* of *Gath* is  
an vncircumcised Philistim, and  
though he seeme better armed,  
yet with a Sling and a Stone  
may these Giants be slaine. Let  
*Aristotle* be admired for his Wit,  
Stile, varietie of Knowledge;  
and

and let *Auerroes* runne madde in  
Extrastie, and call him the *Miracle*  
of Man; the Rule and Exemplar of  
Nature, to shew the vtmost Hu-  
mane Perfection; his Understand-  
ing the end of Humane Under-  
standing, ginen vs by Diuine Proui-  
dence, that wee may know whatsoe-  
uer may be knowne; yet what doth  
*Aristotle* teach of God? of Mans  
corrupt Nature? of recouerie  
from it? of Humane Happinesse  
and Eternitie? Who growes  
more Holy, more Diuine, by  
his Informations? Nay, what  
hath more mangled Diuinitie,  
then Aristotelean Mixture (as in  
the Schoolemen) like *Linsey Wol-*  
*sey Garments*, *Misselen Cornefields*,  
and ploughing with an Oxe and an  
Asse, which *Moses* \* prohibited?

*Auer. in*  
*proem.*  
*Phys. & 3.*  
*de anima.*

\* *Deut. 22.*  
*9, 10, 11.*

Nn 3 There-



*Ter. de An.  
c. e. Hier. ad  
her. 2. 19.  
Naz. de  
Theat. Or. 1.  
Eus. de prep.  
lib. 15.  
Lactant.  
lib. 1. c. 5.*

Therefore haue the Fathers taxed him, *Tertullian* for his *minutoloquium*, and subtleties in Questions, *Hierome* for his *Verfutie*, and many other for his artificial intanglings, which may make a Man lose himselfe in a Labyrinth of Nature, but not once eleuate the minde to the Author and Renewer of Nature.

*Plato* is indeede termed Diuine, and *Moses Atticiffans*, and reckoned among the Demigods; \* and before those Idols iustly by *Saint Augustine* preferred; he seemes also to haue borrowed many things out of holy Writ, and is the neereſt to Chriſtian Truth. But Egypt (whence hee borrowed his Philosophie) was neere the Holy Land, yet an

\* *Aug. de  
C. Dei. 2. 14.*

vn-

vnneighbourly Neighbour; *A-*  
*grippa almost a Christian*, that is,  
 not a Christian; and how many  
 Platonikes haue beene Persecu-  
 tors of Christians? of Christia-  
 nitie? Durst *Plato*, for feare of  
*Socrates* his potion, plainly pub-  
 lish and maintaine what hee  
 thought of God? did hee not  
 communicate in their Idola-  
 tries? or could hee know any  
 thing of Christ, which is *the*  
*Wisdom of God*? Were not all the  
 Philosophers inuolued in Hea-  
 then Idolatries, and Rites equal-  
 ly ridiculous against Philoso-  
 phie, and impious against Diui-  
 nitie?

*Chrys.*  
*hom. 7. in*  
*1. Cor. 2.*

A better course was that of  
*Potamon Alexandrinus*, which was  
 Authour of the *Electiue Sect*,  
 N n 4 which

*D. Latr. 1. 1.*


which chooseth out of all Sects that which is best. For what otherwise is any Sect, but Faction, Conspiracie against the Common-Weale of Reason, an iniurious Monopolie, addicting to a priuate Name, mancipating a Mans selfe (Reasons Free-man) to this or that Family? But what can any Man elect in a wilde Vine, but wilde Grapes? Can any Man gather *good Fruits of bad Trees*? *Figges of Bryers*? The Fruits, indeed, of wilde Vines, of Bryers, of Weedes, are good for somthing: the Phisicians can vse them for Medicine, which for ordinary Food were Poison.

In a word, if wee reckon the seuerall Opinions of Philosophers, what will they be, but so many

many iarring Strings or Instruments? Nay, if any would haue one most expresse Map of Humane Vanitie, let him reade *Plutarch de Placitis*, or *Laertius, de vitis, Philosophorum*, and hee shall haue Vanitie in varietie.

CHAP. LVIII.

*The abuse of other Philosophers to ancient Heresies, to Moderne Errours: the right vse of Philosophie.*

 Here are yet some other *Philosophers*, which may seeme more dangerous then the former, as accounted more Diuine; *Zoroaster, Trismegist, Iamblicus, Porphyrie, Proclus* and other magnified  
Gran-

*Grandes* in some conceits. It is not my part to rake out of their Graues, Men so long dead. Only I maruell, whence and how, after so many many Centuries, the Workes of the two former should be as it were new borne againe into the World. I euer suspect these long Sleepers. But euen the Workes argue themselves borne out of due time, and before they were mature, by their inuolued Obscurities, as it were recalling the first Chaos; by their Opinions making way to many Heresies, euen those, which the Apostle, when he bids, *Beware lest any man spoile you through Philosophie and vain deceit, instanceth about<sup>a</sup> Angels, Will-worship, Touch not, Taste not,*

<sup>a</sup> Col. 2.

not, Neglect of the Bodie, and other Shewes of Wisedome: but so much worfe then meere Follies, as the Deuil is then worst, when transformed into an Angell of Light. Whiles these haue goodly Diuine-seeming Sentences, leauened with other Vanitie, the Hooke and Baite are both swallowed together. Hence haue we some learned Christians, that seeme to lothe their Manna, <sup>b</sup> and long for those Leekes, Cucumers, Onyons, and Garlike of Egypt; which doe not like Noble Morney, <sup>c</sup> (who like Benaiah, <sup>d</sup> slayes Egyptian Superstition and Incredulitie with the Weapon, which by fine force hee hath wrang from the Egyptian; and as <sup>e</sup> Dioxiippus dealt with Horratius the

b Num. 11

c Mor. de v.

C. R.

d 1. Chro.

11. 23.

e 2. Curt.

lib. 9.

f See my  
Pilgri. 4.  
cap. 6.

the Macedonian, murthering him by his owne Weapons) but with such *slime in stead of Mortar* build vs a Babel, in stead of Ierusalem. Out of these Schooles, as out of the *Troian Horse*, proceeded those elder Heretikes, which taught *two beginnings* (of which *Zoroaster* <sup>f</sup> is the supposed beginner) the *Gnostikes*, *Marcites*, *Cerdonians*, *Marcionites*, *Manichees*: The *Seleucians*, *Hermians*, *Proclians*, *Hermogenians*, taught that the *Matter of the World was Coeternall with God*: that the *Soule of Man is of the same Essence with God*; the *Gnostikes*, *Priscilianists*, *Manichees*: and many such conceits we may find in *Epiphanius*, *Augustine*, and those *Fathers or moderne Authours* which haue writ-

written of and against those old Heretikes.

And yet doe we not see, that some make such *strange Marriages* ; that the Children speake *halfe Asbdod* ? Let them impute it in me to dulnesse, which conceiue nothing ; I am afraid to be initiated in such *Mysteries*, <sup>h</sup> *τὸ καθὲρ τῷ Σατανᾷ*; and dare not <sup>i</sup> *ὑποτασσέμεν τῷ ὁ σοφὸς ἔσται, ἀλλὰ ὑπερβείη τις τὸν σοφόν*. Where <sup>k</sup> is the *Wise* ? Where is the *Scribe* ? Where is the *Disputer* of this *World* ? Hath not God made foolish the *Wisedome* of the *World* ? Let no *Man* deceiue himselfe. If <sup>l</sup> any *Man* among you seemeth to be *wise* in this *World*, let him become a *Foole*, that he may be *wise*: For the *Wisedome* of this *World* is foolishnesse

g Neh. 13.  
24.

h Apoc. 2.  
24.  
i Rom. 12.  
3.  
k 1. Cor. 1.  
2.

l 1. Cor. 3.  
18, 19, 20.



m Mat. 16.

24.

n Io. 3. 3.

o 1. Cor.

2. 14.

p Rom. 1.

20.

ness with God ; and the Lord knoweth the thoughts of the Wise, that they are vaine. Our Lord himselfe proclaymes, <sup>m</sup> If any will come after me (how many runne before him ?) let him denie himselfe : yea, tells a learned Pharise, a Great Master in Israel, that <sup>n</sup> Regeneration is necessarie, before a Man can see the Kingdome of God. Nicodemus knew not what Regeneration meant; nor did *Hermes*, which hath written of it ; and God graunt his Disciples may. The <sup>o</sup> Naturall Man receiveth not the things of the Spirit of God, for they are Foolishnesse vnto him ; neither can he know them, because they are spiritually discerned. The inuisible things <sup>p</sup> of God, his eternall Power and

and God-head, they may know from the Creation: but they become vaine notwithstanding in their Imagination, and their foolish Heart is darkened; Professing themselves wise, they become fooles; and change the glory of the incorruptible God into an Image, &c.

The Ephesians were learned, euen in curious Arts; whence came the Prouerbe, \* *Ephesia Litera*: yet till their Conuersion to Christ, were <sup>q</sup> dead in Trespases and Sinnes, slaues to the Prince of the Power of the Aire, the spirit that now worketh in the children of disobedience; in the <sup>r</sup> vanitie of their Mind, <sup>s</sup> *vanitas*, banishing their Vnderstanding darkened <sup>t</sup> *obscuritas* being alienated from the life of God; were <sup>u</sup> with-  
out

\* *Suidas.*

q Eph. 2. 2.

r Eph. 4. 27.

t Eph. 2. 12.

t Eph. 5. 8.

u Act. 19.

19.

\* Bud. de  
Aff. 1. 5.x 1. Cor. 1.  
14.

y Gen. 3.

See my  
Pilgr. l. 5.

out Hope, without Christ, without God in the World; yea, were Darkenesse, as it were, in the abstract. And would God others would learne of those learned Ephesians, to burne their Bookes of *Curious Arts*, rather then trouble the World with them: That flame cost them <sup>u</sup> fiftie thousand pieces of Siluer; which \* *Budæus* summes at five thousand Crownes.

The Schoole-men are deceiued, which interpret <sup>x</sup> *Homo Animalis*, of the *Sensitiue Facultie*; and Philosophie deceiued them. For where is *Heresie* seated? where *Infidelitie*, and doubt of Gods Truth (*Eues* <sup>y</sup> first particular sinne) but in the Mind it selfe, so highly extolled? There are

are Falsehoods, Vanities, euen  
these of Philosophie, seated.  
Chrysostome sayth, That this Na-  
turall Man is :

ὁ διὰ σάρκα ζῶν, καὶ μὴ πο-  
ρωπιδεύς τὸν νοῦν διὰ πνεύματος, ἀλλὰ μόνον τὴν  
ἐμφυτον ἀνθρωπίνην φύσιν ἔχων, καὶ τῆς ἀπάντων  
ψυχῆς ἐμβάλλει ὁ δημιουργός. And the Na-

turall Man is by the Apostle op-  
posed to the Spirituall, which  
hath the super-naturall worke  
of the Spirit, to rayse this cor-  
rupt rotten Nature out of the  
Graue of Sinne by Regenerati-  
on; as S. Iude, <sup>2</sup> ψυχικοὶ, πνεῦμα καὶ

ἐχόντες. Let Pelagians dote on  
their Naturall Man; certaine it  
is, Christ was crucified in the ve-  
ritie of Humane Nature, to cure  
the vanitie of it. His Death ar-  
gues Ours: Nor needed the  
Law from Sinai, nor Gospel from

O o Sion,

z. Iude 19.

Sion, had Nature beene sufficient: nor needed all this, but that Nature, by some Naturalists, hath beene too Mounte-bankly magnified; and Philosophers, with I know not what Rabble of Philistims, admitted into the *Lords Sanctuarie*, at least suffered to pry (and we with them, with their eyes) into the \* *Arke*; which, even for the Men of Bethshemesh was vnlawfull. The Israelites may not goe beyond their \* *Bounds*; and shall *Beasts* be suffered to approach the *Mount of God*, and entermeddle with his secret Counsells? *Timeo Danaos vel dona ferentes*. I am afraid of Philosophers better sayings, except I see them circumcised, or at least haue some Scripture-stampe

\* I. Sam.  
6.19.

\* Ex. 19.13

stampe for their approbation. And that you may see I am not zealous against Philosophicall Vanitie, nor icalous of Christian Veritie without cause, I haue here cursorily gathered a Nose-gay out of some such Borderers Gardens, which haue framed of Both Worlds on such foundations, seeming to my vnderstanding thus to hold,

That the *first Matter* is a *Primordiall being*, *Vncreated*, *Infinite*, out of a part wherof God made the World: that the *Spirit moouing vpon the Waters*, was, I know not what, *Spiratio Passiua*, painted (*Gay Diuinity!*) like a *Doue moouing Circularly*, (for that Circular Motion must be granted, or else you may find the \* *Ser-*

\* Mat. 10.  
16.

\* Pl. 18.

*pents Wisedome*, without the  
*Dones Simplicity*) and for the  
 shaddowes and darke conceits  
 of *Sheddow and Darkenesse*, *fecit*  
 \* *tenebras locum suum*, I may fit-  
 lyer apply a great deale, then  
 the Author hath. Now what  
 acquaintance they haue with  
 the Deuill, I know not, but they  
 know much, that can tell vs that  
 Demogorgon obseruing that  
 vncreated Chaos, or Hyla, or  
 first Matter, to be impregnated  
 with Power, her Members as  
 it were in Trauell; the Sonne  
 of Demogorgon (became her  
 Mid-wife) stretched forth his  
 hand, pittying her grieve, to  
 help her Trauell. *Act* now con-  
 curring with *Power*, *Strife* the  
 first borne of Hyla, the potenti-  
 all

all vnitie and seede of discord was brought into Act; who no sooner attracted those rayes of life from the Word or Demogorgon, but hee prooued Author of sedition, and Prince of Darkenesse (& ambitious of the first place) would admit no Superiour, drawing into his conspiracie his moist Companions which had leaped out of Hylas Gulfe together with him; but mounting vpwards, with one Thunder-stroke was cast from the *Formall World*, to the *Centre of the Materiall World*, together with those his Consorts. And immediately after his deiection, the *second Birth* of Hyla, *Natura bumida Uniuersalis* was propagated, which the Poets call *Pan*.



This is of the same Nature with the former; except in this, that the vncleanenesse, impuritie, and darkenesse thereof (why was not this done before?) are put off and layd aside, and made more obedient to the Creator, by vertue of the Diuine Rayes and Fulgor. To ascribe the cause of this euill to the Matter and Binarie number, being most imperfect, and the originall of Sedition & Discord; may by some of the Deuills Aduocates be alledged in extenuation of his offence. I am neither his friend so farre, nor so farre aduersarie to such Authors, as to examine or exaggerate that Doctrine, which euerie where layes the blame of *Euill* vpon this eternall

Mat-

Matter, and euen in Vs deriues it from our participation thereof.

But to proceed ; They let vs see they haue acquaintance (I enuie it not) with the supernall Legions, whereof they frame a Trine Trinitie, playing the Em-pyrean Harbengers, and assign-ning three Orders of Angels to each of their three-fold Orbes therein : in the *Æthereall Hea-uen*, and in the *Elementarie World*, they haue obserued iust the same *Proportions*. My Text calls them *Vaine* ; but my selfe must rather beleue them, then goe so farre to receiue new Proiects & Plat-formes. I am sure the Scripture knowes no such Learning. Now for Man himselfe, the *Spiraculum vita*, which God breathed into

The Hie-rarchie at-tributed to *Dionys.* is forged vnder his name: see *Rainold Confer. c. 8. d. 2.*

Gen. 1. 7.

*Adams Noſthrills, is (Dare you miſtruſt them?) an vn-created Light, intended by S. Iohn in the beginning of his Goſpel, calling the WORD, the Life of Men, and Light of Darkeneſſe; that it is of Conſanguinitie to God, as Man to his Anceſtors; that this vn-created ſuperiour Portion concurreth to the Conſtitution of the Soule, which is conſtate of the Mind, Spirit, and Animall Soule, or Idolum. This Animall Soule is the Senſitiue Soule, Daughter of Earth, and Mother of Euills: the Middle is as Prince Elektor betwixt this and that higher, the Mind; and this is the true Act of God, and from his Eſſence; to which, if the Spirit cleaue, it is transferred to God; if to the other, it becomes*  
De-

Deuill. And thus is S. Paul interpreted, complaining of another *Law in his Members*, capturing him in the *Law of Sinne*: That the *Matter naturally tends to the Works of Darkenesse; the Forme, to the disposition of Light*: That the Soule cleauing to the Mind (which neuer sinneth) is not subiect to passion. (O Christ, neuer let my Soule forget the Passions which thy immaculate Soule sustained, to cure mine.)

Rom. 7.

That the *Mind is not diuided from the Essence of God*, but connexed thereto, as *Light to the Bodie of the Sunne*: That fixing her Eye on God, it is filled with *Diuine Power*, and makes the Bodie like to a shining Starre, and remoues it to remote Parts: That

as

as the Sunne sends forth Light,  
 so the Soule also a Power where-  
 by it may see things done in the  
*Indies* and remotest places, yea,  
 and hold conference with the Soules  
 of other Men: That (as is told of  
*Apollonius*; doth it become a Phi-  
 losopher to beleue euery Iug-  
 ler, nay, euery Tale that any  
 Whet-stone Author \* can forge  
 of him?) the Soule may vnder-  
 stand the Languages of Birds or  
 Beasts: That by vertue of this  
 Light, Mens Bodies may bee  
 transfigured or transferred as in  
*Moses face*, *Christs Transfigura-*  
*on*, *Paul rapt to the third Heauen*,  
 and *Philip carryed to Azotus*, ap-  
 peares: with which Examples  
 (see how homely the Diuine Ve-  
 ritie is respected) that Poets  
 Tale

*Magna  
 Homeri  
 mendacia  
 maiorib.  
 mendacijs  
 corrigit.  
 Vin. de  
 trad. disc.  
 l. 5. Philo-  
 sivat. Apoll.  
 penè totus  
 figmentum  
 est rabiosum  
 ac blasphemum. b.*

Tale of *Socrates* is added, *Solis luciferas vt vicerit lumine rotas*; that Fable of *Alexander*, that he seemed to the Barbarians to shine; and that *de quodam sapiente* (in the Mahumeticall Legend of *Mahumets* \* light I finde some such stufte) sparkling flames together with a sound issued out of him; and in the Booke of Prodigies--- but what doe I prodigally, prodigiously abuse my time and your patience? or what should I tell you the like Tales of *Zoroaster* and *Romulus*, and that Sorcerer *Tyaneus*, and the Conceits of *Anicebron Maurus*, and *Auicenna Arabs*, and the Chaldean Schoole (so often in holy Scripture condemned) which haue held so much of this  
Light,

\* See my  
Pilgr. l. 3.  
c. 3. §. 2.

Light, or done so much by it? What should I tell you the Creation of the *Cælum Empyreum* the *first day*? the *Starres* the *second*? the *Sunne* captiued three *Dayes* in the Earth, and the fourth *Day* arising from thence and ascending in Triumph to his present place, where hee produced by his quickning Power, the other Creatures formed on the fifth, and the beginning of the sixth *Dayes*, whence they also haue their naturall sparkes of Reason? They which haue so wide a swallow, that Poets, Legends, Tales, euery thing goes downe, aswell or better then Scripture, without any great difference of taste or working: let them call Others, blockish, stupid, vnlearned,

ned, that cannot see these Profundities, Mysticall, Myst-all, Misse-all Truth, Mysteries, Miseries of Humane Vanitie: let Zoroaster, and Hermes, and Iamblicus, and Antichristian Porphyrie \* bee their Saints; let Apollonius, and Merline bee their Prophets; let Paracelsus prescribe Lettice futable to their Lips:

*Qui Bauium non odit, amet tua carmina Mæui. I am\* more brutish then any Man, and haue not the wisdom of a Man: Loe, only \* this haue I found, that God made Man vpright, but they haue sought out many Inuentions.*

Let the Scripture bee to mee a Lanthorne to my feete, a Light to my path: and I shall alway account it solid Learning, to bee  
ig-

\* Porph. writ fifteene Bookes against Christians. S. Ierome calls him *rabidus in Christum Canis*: hee termed Christian Miracles deuillish Iugglings: these make them like, &c.

\* Pro. 30.2

\* Eccl. 7.29

Esay 8.19,

20.



ignorant of such Myſteries in the Workes of God, which hee neuer reuealed, *Docta ignorantia*, is ſafer then *docta nugæ*, or *Blasphemia*. Let Ethnike Philoſophers, Iewiſh Rabbines, Superſtitious Magicians, Damned Heretikes, and other the Brats of Darkeneſſe imbrace theſe Workes, which Light approoves not: let them with their Cabaliſticall ſenſes peruert the Scriptures; let them ſeeme the *Paranymphs of Nature*, the *Creatours Secretaries*, *Muſter-maſters* of the Heauenly Squadrons, and all Myſticall *Empyrean Offices* befall them; yet Euangelicall ſimplicitie ſhall bee to mee Argument ſufficient againſt Curioſities; nor can I thinke it meete with

with *Hiel*, to \* *rebuild Iericho*,  
and raise vp afresh those Baby-  
lonian Heathenish Towres,  
which the Gospell detected, de-  
iected so long since. I am sure,  
the *Iewes* lost the Scripture,  
whiles they held it captiued in  
Cabalisticall and Talmudicall  
interpretations; the Papists haue  
succeeded in Traditionarie Va-  
nitie; obscuring the Gospell, as  
they the Law: and here now is  
a third kinde which *F. R. C.* and  
I know not what curious Chy-  
mikes in Diuine Mysteries ob-  
trude vpon vs in both, *intruding  
themselves in those things which  
they neuer saw, rashly pufte vp with  
a fleshly minde.* Let these Spiders  
weaue these fine fine Nets out  
of their owne bowels; our ca-  
ueat

\* 1. King.  
16. vlt.

Col. 2. 18.

what is, Should not a people seeke vnto their God? To the Law and to the Testimonie: if they speake not according to this Word, it is (notwithstanding all those Dreames of Light) because there is no light in them.

To reason *à facto ad fieri*, from what is in Nature now, to that first institution and constitution of Nature, is vncertaine, presumptuous, curious: to reason for Reason since the Fall, as if it were still pure, is like the Popish Vanity, which arrogates to the prayse of Moderne Rome, whatsoeuer hath beene spoken of her younger and purer times, gaping for the same applause to a Courtezan, which her Maiden yeeres deserued. It is a weake  
Eye,

Eye, that delights rather in those myltie Mysteries of *Hermes*, *Iamblicus*, or *Zoroaster*, then the Scriptures: wee haue the Sunne of *Righeousnesse*, they the Moone of Opinion, the Starres of Reason, and (as in the Pole are long Nights) the Snowes reflexion in selfe-conceited (but neuer quickning) Moraltie: and Christians are so much wiser then Ethnikes (saith Saint *Chrysostome*, in a Homily where he is eager against the Eternitie of Matter and the Soules Diuine Essence, two of the former Opinions,) as there is difference betwixt the Holy Ghost and *Plato*. I will vse Philosophie as a Seruant, for and in affaires of this life: but in things to bee done, or to be be-

*Chrys. hom.*  
7. in 1. Cor. 2.

leeued concerning a better life,  
 or where the Scripture hath for-  
 bidden Curioſitie, or taught o-  
 therwiſe. Once, in all things tou-  
 ching Reconciliation with God,  
 Regeneration & Faith in Chriſt,  
 I am ſent to another Comforter,  
 to a better anointing : in other  
 things not ſo neceſſarie, I will  
 ſtill bee either ignorant, or a  
 Skeptike, til better Reaſons then  
 Pythagorean *Letters*, or Magi-  
 call *Points*, or Superſtitious *Cha-  
 racters*, or Fabulous *Tales*, or I  
 know not what Philoſophicall  
 Fancie or Phrenſie, ſhall captiue  
 my lauſh and prodigall Faith;  
 which for not receiuing the loue  
 of the Truth to Salvation, may iuſt-  
 ly be giuen vp to ſtrong Deluſion to  
 beleue lyes; to ſuch a mind which  
 the

2. Theſ. 2.  
 10, 11.

the Apostle calls \* *a dōnquer vous*,  
which dazled with selfe-refle-  
ction, or wanting Conscience  
(Sciences Guardian) hath lost  
Light and Sight, and *discernes*  
*not things which differ.*

\* Ro. I. 28.

Let *Hagar* be subiect to *Sa-  
rah*; let Liberall Arts bee as Pro-  
ems and Prefaces to Philoso-  
phie; That, a Hand-maid to Di-  
uinitie, to Christianitie; let this  
\* *Captiue Womens haire and nayles*,  
(superfluities and errours) bee  
shauen and pared away; let these  
Egyptians be spoyled, to enrich  
the Ebrewes; and good vse may  
bee made of the Seruice of Arts  
and Philosophie, euen against  
the Vanities of Philosophers; a  
Hedge and Fence of the Lords  
Vineyard; otherwise if *Hagar*

*a Hier. Ep.  
ad Mag.  
Aug. li. 3. de  
doct. christ.  
Clem. Strö. 1*

swell in her Belly and Heart too,  
 cast out the Bond-woman and her  
 Sonne: Ismael will prooue a Per-  
 secutor, Philosophie will beo  
 Foolosophie, the Philosopher  
 not words but words a noyse of words,  
 b *ἐκασμῆς τῶν σοφῶν ἐμπαράδουσαν*, profes-  
 sing themselves wise, they became  
 Fooles. Thus Diogenes called Eu-  
 clidis *ἰσχολὰμ κολλῶ*, Platonis *δι-  
 τριβὴ, κατὰ τριβὴν*; Tertullian called  
 Philosophers, *Sapientia* d *& fa-  
 cundia* Caupones, the Hucksters of  
 Wisdom and Words; and not hee  
 alone (as is before obserued) but  
 Hierome also, *Philosophus est a-  
 nimal gloria, & popularis aure vi-  
 le mancipium*; Ambrose, *Phalera-  
 ta sapientia*; f Origen compares  
 Philosophie to the bloudie Wa-  
 ters in Egypt, the Poets to the

b Ro. I. 23

c Diog. La-  
ert. Lib 7.d Tert. de  
Anima.e Hieron.  
ad Julian.f Orig. in  
Ex. hom. 4.

cro-

croking clamorous Froges, Logicians to Lice, and findes the Egyptian Plagues in the Athenian Schooles.

Well might Owles be prouerbially mentioned for their plentie in Athens, and Serpents sacred to *Minerva*, the Athenians and Learnings Goddesse; such Owles Eyes had their Philosophers, (not Hawkes, not Eagles Eyes, their Beakes deceiue you) faire to be seene, and able to see in the night; in worldly affaires, and mystie Mysteries of Humane Literature: not daring to look vpon the Sunne, that Sunne of Righteousnesse, the Light and only Life of our Soules; and our Reconciliation with God: wise Serpents to inuent, not wise as



Serpent to preuent the first and worst of euills, the spawne of that olde Serpent: O Athens, a Cage of Owles, of vncleane Birds, a Nest of Serpents.

Such was the Athenian Philosophie, either curious in Trifles, or impious in wicked Assertions, laying the groundworke of future Heresies; the one dreaming of Pluralities of Worlds, of *atomi*, people in the Moone, and other ridiculous Vanities. So *Protagoras* held euery thing alike disputable, yea, this Proposition disputable also: *Zenon*, *Nausiphanes*, and others are summed vp in the same number by *Seneca*, which pull out Mens Eyes; or like *Tobacco Shops* vttering only smoke: The other,


other, *imperitissima scientia, quæ  
dediscenda si scires*, a learning to  
be vnlearned, wherein the Pro-  
ficients are, the better Scholars,  
the worse Men, *quandò doctiores,  
tantò nequiores*, wise to doe e-  
uill, wise Deuils, (euen they are  
called *Dæmones*, that is, *scientes*,  
for their knowledge) hauing  
learned the *deepnesse of Satan*,  
Arts to deceiue. And euen still  
whence doe our Labyrinthian  
Braines, Machiauilian Spirits,  
Incarnate Fiends, learne their  
Serpentine Windings, Hookes,  
Crookes, *Protean* Metamorpho-  
ses, malicious Subtilties, super-  
fine Plots, Tricks, Quirks, but  
from abused Learning? Thus  
is N A T U R E abused to A-  
theisme, although euery Crea-

ture be a Period, and the whole World a Booke, to teach the *inuisible things of God*, in his visible Workes. Thus is it not *Morall*, but Mortall Philosophie, which neuer teacheth Humilitie, but puffes vp Man in selfe-conceit of his naturall powers. Naturall Philosophie fumes into Speculations. Politikes are perverted to *Achitophels* Policies, when the Law and Gospell of God, and the Kingdome of Christ are excluded our Politiques. What can Oeconomikes auaille, where wee are none of Gods House, where the Deuill is Father of the Family?

CHAP.

CHAP. LIX.

*Of Historie; and the Historie of Athens, Metropolis of humane Learning.*

 Historie is entituled the *Witnesse of Times, Light of Truth, Life of Memorie, Mistresse of Life*; makes absent things present; giues Mortall things an Immortalitie; lengthens Mans short life; makes vs to liue with the first Patriarchs; and leaues vs to the last Posteritie; yeclds Examples to all Rules, and teacheth all Arts by Example; is the Schoole of Diuine Prouidence, wherein is alway read the Lecture of Rewards and Punishments; *Discute*  
*insti-*

*iustitiam mouiti.* But how many true Histories? *Xenophon* the Philosopher, like *Homer* the Poet, deuifeth; *Herodotus* is called a Father of Lies; *Linie*, and others, lend you long Orations, to shew, not what was said, but what They can say. All Historians write either of things in their owne Times, which will not suffer the Secrets (forsooth) of State, that is, the truth of things, to be related; or of the former, and therefore from partiall Relations, and vncertaine. If they see the things done, they see with their Phantasie, as well as with their Eyes, and therefore are paraphrasticall Interpreters, translate with a Glosse; or else see with others Eyes, and tell you Others

Others Passions. If a great Prince or State entertaine an Historian, he must plead (not tell) his Masters Affaires; must please and pleasure his Friends; if they neglect him, how can he know Occurrences? How will he tell a boot-lesse Truth? Boot-lesse? nay, dangerous: *Obsequium amicos, veritas odium, parit.* Hence some Nations (as the Turkes, which like *Pharaobs* leane Kine, haue deuoured the Fat, the best parts of the World) will haue no Historians: Others present Others Relations, with the Authors Names to endure the Censure, that they might (as I haue said, taking this course in my Pilgrimage) *mendacia dicere*, rather then *mentiri*; if such Accidents

cidents happen, that such related Accidents haue neuer happened. Though all Historians will not (as he in *Gellius*) confesse themselves Fellowes in Lying; yet this is a true Historic, *Euery Man*, and therefore euery Historian, *is a Liar*.

But imagine Historie written in best fashion; yet such is Mans Vanitie, it passeth as a Tale that is told: The best reward the Historian gets, is Censure, either of praise (and then his bones, which thereby come thither the sooner, must needs be blest, & rest with sweeter sleepe in the graue) or (which is most vsuall) of blame; which had beene the worst could haue befallne his idlenes, his Money  
and

and Limmes spared, But what Changeling Brats and Monstrous Conceptions are daily Hatched, Translated, Printed, not only without Truth, as *Heliodorus*, *Statius*, *Lucians* Asses, but like the workes of very Asses (saue that that Creature is better set on worke) without any thing to informe the Minde, or reforme the Tongue, as the History of *Arthur*, *Oliuer*, *Palmerin*, *Amadis*, and a great many other Knights Errant, which rob young Students of their time, and teach nothing but Adulterie and Murther, vnder the names of Knights and Ladies? I will not here adde the monstrous Tales of monstrous Men, Beasts, and Prodigies of Crea-



Creatures, & *quicquid Græcia mendax Audet in Historia*, which wee smile at in *Mandeuill*, passe by as pardonable in *Plinie*: but who is it that hath learned to be wise by this Philosophie in all the kindes thereof, when the *Wisedome of this world is Foolishnesse with God?*

1. Cor. 3.  
20.

Ast. 17.

Io. 4.

Athens was farre distant, held no league of Societie with Ierusalem. Fond Knowledge might Men learne there, when the *Resurrection* (without which Men are Vanitie) was of the best Philosophers esteemed Vanitie and fondnes: a poore Vertue where Religion, the chiefe of Vertues, worships *shee knowes not what*, & the best Altar in the City, is erected *To the Vnknown God*. And yet

yet are not Ierusalem, the *Glory* of all the whole Earth, the Mart of Iewish Philosophie, and Athens the Mother of Ethnike Philosophers, both vanished? the Carkasses only, or some scattered bones of the Carkasses only left?

O Athens! *Salum, solum, solium, Cælum Artium*, the Sea of Science, the Land of Learning, the Throne, the Heauen of Arts, the Greece of Greece; that which the Head is to the Body, that which the Eye in the Head, that which the Sight in the Eye, that which the Spirits to the Sight, the Soule to the Spirits, the Minde to the Soule; such was Greece to the World, Athens to Greece for humane Lear-

Learning, Seat of the Muses,  
 Graces, Empire, and of Philo-  
 sophie; O Athens, I call thee to  
 witnesse! But where art thou?  
 thy Ghost I call to witnesse, that  
 Liberall Arts, Philosophers, &  
 Philosophie are Vanitie: For A-  
 thens is vanished a little *Satines*  
 (so they call the remaining Se-  
 pulchre of Athens & her Lear-  
 ning) is left vs. But O Times!  
 O Vanitie! Of seuentie Greeke  
 modern Dialects (so many doth  
*Simeon Cabasilas* number) the  
 most barbarous is spoken at A-  
 thens: nor is there any thing  
 (saith *Zigomal*, an Eye-witnes)  
 of Athens left in Athens, but the  
 Skinne: Athens is remoued (he  
 thinks) into the West.

And it (like the *Castalian*  
 Foun-

*Turcogrec.  
 S. Cabas. ad  
 Crus.*

Fountaine) it be there sunke into the ground, and be by some *Metempsychosis* reuiued in England, two goodly Springs rising vp in her stead; or if this royall Citie may glorie in a two-fold Athens to her Daughters; yet neither let Mother nor Daughters be *high-minded*, but *fear*; for all Humane States, euen the best, are Vanitie.

---

CHAP. LX.

*A generall View of our Vniuersities; the Professions of Law, Physike, Diuinitie, and Arts.*



Vr Vniuersities, besides what Athens yeelded, professe the seuerer Sciences

Q q

ences

ences of Law, Physike, Diuinitie. Law, Physike, Diuinitie! The order such, as if God & a Mans Soule were the least and last of our Care: for the Body, we were meane and indifferent; and our Goods were worthie the first Place! We goe to the Lawyer, and Fee him, with Cap in hand, with many Intreats, many Curtesies, that hee will be so courteous to vs, as to disburthen vs of Purse and State. The Physician hath his Fee, if he comes home to vs; otherwise, his Groat examination of the Two-penny Vrinall is scarce sufficient to pay for the Materialls of his owne Vrine. But the Diuine is so humane, as to come, if ye send at Midnight; and as he preacheth  
to

to others, he must be content  
himselſe to looke for a *Diuine*  
(this is the *Diuines*) Reward.  
Is it, because (in their *Faith*) his  
*Diuinitie* is a lewell vnvaluable?  
or because (in *Charitie*) they are  
loth to diminish his future Re-  
compence in Heauen, by pay-  
ing him somewhat in hand? or  
because they *hope* to liue (and  
yet vsually they send not, till the  
Physician despaires of Recoue-  
rie) and will pay him for all to-  
gether, in further decreasing his  
Tithes? or because they are e-  
nemies to Popish *Merit*? or be-  
cause the *Seed* is sowne in *bad*  
*Ground*, which can yeeld no Har-  
uest to the Husbandman? Or  
is it, because they thinke *Diuini-*  
*tie* is able to enrich Pouertie,

Phi. 4. II.

Vcr. 12.

and that Diuine a *Non-Proficient* (and therefore worthie of Nothing) that hath not learned *Pauls Lesson*, to be content in *whatsoever state*? or because they would *diuide Pauls Lesson*; they will *learne to abound*, and he shall *learne* (the Learned Man hath, as they thinke, the harder Lesson) *to want*? Or is it, because they thinke this Profession *not at all dishonoured by Pouertie*; as they which brought in so manie Mendicant Orders into the Clergie? Or that Woman, which much dreading her three sonnes; one, to incurre the Law, for his busie meddling; the second, likely to proue a Murtherer, by his bloudie Frayes; the third, by vnthrifitie Courses, like to  
come

come to Beggerie ; was aduised to make the first a *Lawyer*, the second, a *Physician*, the third, a *Diuine* ; and so the two former might continue their Humours with Gaine, with Authoritie ; the third, his with Honour ? I am vnable to sound this Mysterie ; I confesse my shallownesse : the first, the last ! Certaine, this inordinate Order seemes to prognosticate the vanitie of the better Studies.

But let vs leaue the Order, and examine them in order. Only let this be premised of them all in generall, That wee need no other Witnesses of Mans great Vanitie, then these three great Professions. For what is Law, but a remedy to Corrupt Man-

Q q 3      ners?



ners? *ex malis Moribus bonæ Leges*; is the common Prouerbe. And Truth hath said, *The whole haue no neede of the Phisician*. Neither should Diuinitie haue bin a Studie, if Humanitie had not vanished, and lost her Originall Inheritance; this Phisicke to the Soule had beene needlesse, if Sinne, the sicknesse of the Soule, had not occasioned such Necessitie. Euery Man therefore is Vanitie, because he needes the helpe of *Law*, to rectifie and continue to him the Proprietie of his Estate; of *Phisicke*, for his diseased Body; of *Diuinitie*, for his worst misery in Soule: otherwise (such is Mans Vanitie) one would vanish in Confusion; the other, in Corruption; the third,

third, in Eternall Combustion. And the like may be said of all other Trades, Mysteries, and Professions of Men. All *Arts* are the Daughters of corrupted Nature, and serue (as a short and narrow Couer, as a poore Temporarie Cure) to *heale*, that is, to couer, or to recouer (which it can doe but a little, and a little while) her Nakednesse, and Diseases; the Dawblings, Shorings, Repayrings of a Ruinous Cottage; which neither with these, nor without them, can continue long. This, in their best vse; but often abused, and by the most, peruerterd to the further Ruines, and more speedie, or at least, more vicious Demolition;

and how often, for a Remedie,  
a Mischiefe?

# CHAP. LXI.

*The Lawes of God, Nature, Nations, Canon and Ciuill.*

**T**He Law (which comes first in question) is eyther that of God, written in Mans Heart, or the Law of Nature, or of Nations, or the Law renewed by Moses, or the Ciuill Lawes and Customes of each People, and Societie.

The First is vanished; and therefore Man (the rest notwithstanding) is Vanitie. The Law of Nature, which is left vs, is  
of

of corrupt Nature, as it were  
some Ruines of that fallen  
House, or broken Boords after a  
shipwracke; whereby we may  
coniecture Mans former Excel-  
lencie, and sustaine our selues in  
some Ciuill Estate (swimming  
on these planks) a little while,  
the time of this temporall life;  
but can neuer sayle to the Ha-  
uen, the Heauen of Mans Feli-  
citie. The *Law of Nations*, as a  
branch hereof, vnites those po-  
pular and politike bodies in  
termes of Neighbourhood and  
vniuersall Rites and Rights;  
giues Rules of Warre and Peace:  
but haue wee not already seene,  
that the Nations are as a drop of a  
Bucket, as lesse then nothing and  
Vanie?

Esay 40.

The

2 Cor. 3.

\* Col. 2. 14.

\* Gal. 4. 24

\* Gal. 3. 10

\* Rom. 7. 7  
&c.

The Law of *Moses* hath Di-  
uine Originall ; but so much  
more terrible, in that it by Di-  
uine Authoritie witnesseth, con-  
uinceth, accurseth, Humane Va-  
nitie. Therefore is it called a *kil-*  
*ling letter, the ministration of death*  
*and of condemnation ; the \* hand-*  
*writing of Ordinances against vs*  
*and contrarie to vs ( as a forfeited*  
*Bond) Mount \* Sinai which gen-*  
*dreth to Bondage, answering to the*  
*earthly Ierusalem which is in Bond-*  
*age with her Children: for as many*  
*as are \* of the workes of the Law,*  
*are vnder the Curse. Neither is this*  
*from the Vanity of the Law, but*  
*from that infection of Vanitie in*  
*Man, which peruerbs the best*  
*things vnto Vanitie. Is the Law*  
*\* sinne? God forbid. Nay, I had*  
*not*

not knowne sinne but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not couet. But sinne taking occasion by the Commandement, wrought in mee all manner of Concupiscence. For without the Law sinne was dead, but when the Commandement came, sinne reniued, and I dyed. For sinne taking occasion by the Commandement, deceiued me, and by it slew me. And thus Sinne is become exceeding sinfull, by the Commandement; and that which is holy and iust and good, makes not Man holy, iust, or good; it discouers his wounds, but in stead of Medicine, it is an occasion, through our Vanitie, of further Mortality. *Nitimur in vetitum semper cupimusque negata.* And yet if it doth  
con-

Gal. 3. 21.

contayne vs in outward obedience, this is but feare, and therefore not renewing our Nature, and therefore in regard of ascending Heauen, a meere Vanitie. The Law *cannot giue Life*, it only seales our sentence of Death, this sentence, that *euery Man is Vanity*.

And can Imperiall Constitutions, Ciuill, Royall, Municipall Lawes or Customes, doe more then the Law of God himselfe? Well may they bee Hedges about our Persons, and States, to keepe out the Robber and Cheater, the violent Intruder, and fraudulent Insinuator: But can they hold vs from vanishing, from sinning against God, from vniust hearts against Men, from secret lusts and intemperate

rate abuses of our owne persons?  
Doth not the Prohibition further incite vs, and like a little water sprinkled on a greater Fire, or a violent VVinde on a vehement Flame ( with I know not what *Antiperistasis*) rather vnite the forces, & make it burne more violently inward, by denying outward scope and libertie? They which were Sea-sicke in a Ship, and thought to be safer in the Cocke-Boat; and they which hedged in a Cuc-kow, were not vainer Fooles, then they which think Humane Lawes can hedge out Humane Vanitie. This is spirituall, and easily flyes ouer such prouisions; this Sea is internall, in our bowels are the waues that tosse vs:  
and



and the Poyson which kils vs, is bred within vs. And till a new spirit bee giuen vs (by supernaturall Power) our goods may sometime by Law be preserued, our Goodnesse vanisheth; our Libertie, Honour, Life may be secured, but it is carnall securitie in these to be secure. Ye haue heard before all these and all things which come vnder Laws protection, in particular Examination, conuincd of Vanitie.

Ye may now heare, that many Men abuse good Lawes, to increase of Vanitie and Villanie amongst Men. The Canon Law is most of it vanished with vs, and how great a part of it was Vanitie, *Decretales, decreed Tales,* and *Extrauagants*, in the first  
Con-

Constitution ? And although reuerence be due to ancient Canons and Councils, to later Synods, and Decrees ; yet how many of them are worne out of vse ? how many altered ? which of them not peruerred, and nullified by the Couetousnesse and Subtilties of some Iudges, Aduocates and quarrelling Persons ? I speake not of *Exemptions, Customs, Priuiledges, Præuiledges, Inhibitions, Prohibitions* and other Tempests that sometime leaue not a Bullet in the Canon, except with an ouercharge to split it selfe. I adde not, that nothing hath more corrupted our Ecclesiastical Discipline, then Disciplinarian Schismes, nothing more battered the  
Tem-

Temple, then heretical Canons; I will not denie the goodnesse of good Canons, but will deny goodnesse to Men, that either neede them to curbe their badnesse, or peruert them to increase it. *The Law is good*, but Man is Vanitie, and *vseth it vnlawfully*: I will not trouble you with *Aristophanes* his *Chorus Ranarum* senselessly dulling the hearing sense with *Brekekekex, coax, coax*, which you may seeme to see sometimes clamorously acted in open Consistorie. This is not defect of Canon, which expressly forbids these importunate *Clamours*; but it is a great Vanitie to vanish so farre from Men, by I know not what *Latonian Metamorphosis*. The Iudge yet might

might for his patience (where-  
of all kindes of Courts are  
Schooles) bee accounted an ex-  
empt from Vanitie, if his autho-  
ritie did not vanish like sudden  
Lightnings amidst such tempe-  
stuous Thunders.

But, alas, what spend I words  
about these Wordie or (if you  
will) worthy Canon Lawyers  
so long since vanished? More  
reuerence and respect is due to  
the Ciuill Lawyer! The profes-  
sion, I confesse, reuerend; but  
pardon me, I cannot be the Ad-  
uocates Aduocate, I am now en-  
tertayned (and are not they of-  
ten?) to plead for Vanity. I must  
not meddle with Texts nor  
Glosses of Law, wherein I haue  
no skill, and it is dangerous to

R r

med-

meddle with their persons; their Vanitie is their Nothing, they will not sue me at Law, for meddling with Nothing. Their Vices are such as grow not from their Profession, but from the corrupt Nature of Man which poysoneth and leaueneth all Professions, whereby the *Lawyer* often *erres from Law*, (is this the Etymologie?) and the *Ciuilian* for priuate respect forgets *Ciuitie*.

But because the *Vniuersitie* and her *Lawyers* must yeeld to the *Citie* and her *Lawyers*; and the *Common Lawyer* may take exception for being so long vnmentioned; and their Vices are of neerer kinne then the Professions; and the *Ciilians* are almost vanished hence, and as it were

were banished beyond Sea (that if the Church did not admit them Sanctuarie, and the Chancery protect them with Equitie, and the Admirall, in stead of transportation, somewhat employ them, the huge Armies of other Lawyers would prooue them vtter Vanitie) I proceed to a greater incounter; *paulo maiora canamus.*

CHAP. LXII.

*The Common Law, and too common abuses therein.*

**I**T is the Vanitie of that Man whosoever, which shall taxe mee of disrespect to the Common Lawyer,

or to aym in this, in any profession, at any particular persons: but in the Chase of vniuersal Vanity, if Lawyers bee Men, if Courts consist of Men, I may be more bold then my *Lord MAIORS Officer*, to arrest Vanitie in the Temples, Innes, Colledges of Law and Iustice; and in the Courts, and Iudgement Seates, to arraigne, indite and call for Sentence against her. Law (I will grant it) is as the Marrow in the Bones, as the Soule in the Bodie Politike; Lawyers are as the Bones which keepe the Bodie vpright, as the Spirits that hold Soule and Bodie together. But there are some *Spirits* that need *coniuring*, and some *Bones* quite out of ioynt; not *Pillars* to

vphold, but *Pillers* and *Pollers* of the Common-wealth : *Achitophels* counsel is often turned into foolishnesse.

If the Iudge doth *ius dare*, not as *Iudex* is deriued ) *ius dicere*, if hee makes a Sense, in stead of pronouncing Sentence of the Law ; if some Fauourite bee knowne to haue the Monopoly of his Eares ; if hee permits force on the Bench, Fraud at the Barre, violent Prosecutions, Persecutions, Aduantages, Combinations, Greatnesse, Counsaile, to ouer-sway Iustice; if hee pursueth the Sinner, not the Sinne; if he extend to rigour that which was intended for terrour ; if the Law be made a *Cobweb* to intangle Flyes, but lets great Ones  
Rr 3      escape;



escape; if an importune scurrilous Aduocate transport him; if Reason bee not the life of the Law and all partiall affections, as *Shooes* which he must *put off his feete*, when hee ascends the *Tribunall*, Gods *holy ground*; if hee doth not disdaine to inherit *Hams Curse*; to be a *Servant of Servants*, to bee aduised as his bribed Followers shal perswade him: *Hee that is higher then the Highest* regardeth, and there bee *higher then they*; euen he that bringeth *Princes to nothing*, and maketh *the Iudges of the Earth as Vanitie*.

If the Lawyer entertaine all Clients; and when any Man hath a *Contronersie*<sup>a</sup>, saith like *Absson*, *Thy Matters are good and right* (the Law is on your side) and that

Eccl. 5. 3.

Esai. 40. 23

a 1. Sam.

15. 2, 3.

Ex. 23. 1, 2.

Is forbidden to set hand to such books or once to speake in an ill Cause.

that not onely by humane fraile-  
tie at first deceiued, but by Ba-  
laams Wages, when he hath re-  
ceiued an Answer in his Con-  
science of his Clients Iniquitie,  
still proceedeth; *Manus<sup>b</sup> oculatae*  
*sunt, credunt quod vident*, the one  
Fees, the other fees it good:  
If Men be wise to Wickednesse,  
and eloquent against Truth (he  
<sup>c</sup> *which iustificeth the Wicked, or*  
*condemneth the Iust, they both are*  
*abomination to the Lord*) If they  
play the cunning Alchymists;  
can turne Gold into Lead, and  
Lead into Gold; making the  
Law a Leaden Lesbian Rule,  
and turning their Soules into  
Drosse, to make a golden Vi-  
zour to Iniquitie: If they haue  
Tricks, to leaue the Cause, and

b Plaut.

c Pro. 17.  
15.

let flye at some naturall Defects  
 or casuall Accidents of the Ad-  
 uersarie : If it be a piece of his  
 Learning, to intrap, disgrace,  
 dismay, or otherwise interrupt  
 and frustrate Witnesses : If, in  
 a Case for the Church, he calls  
 vpon the Iurie, to remember  
 that it is *their owne Case* : If hee  
 stretch the Law with Glosses, as  
 Shoo-makers doe their Leather,  
 and Taylors their Lace, with  
 their Teeth ; and like vniust  
 Post-masters, *make<sup>d</sup> it goe two  
 miles, when it would goe one* : If  
 the Lawyer, for his Fee, sells his  
 Passions, Patience, Brawles, and  
 thinks it lawfull to say any thing  
 for his Client, to paint, colour,  
 dawbe, conceale, peruert ; *<sup>e</sup> Si  
 clamosi rabiosa fori Iurgia pendens,*  
 im-

*a* Mat. 5.  
 41.

*e* Sen. Her.  
 fur.

*improbis iras & verba locat*: If the Client be dealt with, like *Procrustes* his Guests; when his Purse falls short, with biting Vse, Mortgage, or sale of Lands, or otherwise to racke it at length: and if it be a long full Bagge, to cut it shorter; and therefore to racke the Sute by Delayes (as Surgeons, which know how to picke a great deale of Siluer out of a broken Shinne) that he may wearie the Innocent, or bring him to a Composition, as iust as the <sup>f</sup> Harlots *diuidatur*; or *Thou & Ziba diuide the Land*: If any know (I know none) how to play on both hands; and the Cart must needs goe, as the Horse draw it, said one that had taken a Cart of one, and two Horses after-

f 1. King. 3.  
26.  
g 2. Sam.  
19. 29.

afterwards of another : If by any meanes they *defraud Iudgement and Iustice*, I dare not call them *Inrisperitos*, but *Fures peritos*.

h Pl. 50. 18

i Es. 1. 23.

k Aug. ep.  
34.

Let them sue *David* for it ;  
*When* <sup>h</sup> *thou sawest a Theefe*, *thou*  
*consentedst with him*, and *hast been*  
*partaker* (I accuse not the *Spirituall Lawyers*) *with the Adulterers*. *Esay* challengeth the *Princes* for <sup>i</sup> *Rebellion*, and calls them, for these *Gifts*, or *Fees*, *Companions of Theeves*. *S. Augustine* sayth <sup>k</sup>, such a one is *Socius Fraudis & Criminis* ; and if they make not restitution, he reiects their *Repentance*. And so I haue heard of one, which in stead of *Restitution* to so many *uncertaine Owners*, resolved to  
be-

bestow all on an Hospitall of  
Mad Men; for of Mad Men, said  
he, I have gotten it.

Such corrupt Lawyers did I  
sometime ( I know not with  
what Poeticall Furie raiſhed)  
expresse in these Verses :

*Ergo audiant quid Caussidici malè?*

*Insaniens siquis sapientiâ*

*Musas repellat, barbarumq;*

*Mugiat horridus; Ira, Clamor,*

*Et Rixa rancum (O os olidum!) facit;*

*Ha sole & Artes; heu-procul, heu-procul*

*(Causſis vacat, soli & Deo AVR O)*

*Musa, Pudor, Pietas, Honestum:*

*Cui nulla ibiqua est Cauſſa, beat frequens*

*Nanq; Angel; Spes hinc, Amor, & Fides,*

*Lingua, AVREA. Han! Odi. O Morantes!*

*Morologos! Moror hosce Moros?*

*Multi at boni sunt, Pegasidum, pij*

*Patroni, Alumni; dona nocentium,*

*Iustum utili qui praferentes,*

*Reijciunt. Quoties Maritâ*

*Sunt*

*Sunt Lege iunctæ Pierides simul,  
Legesq; Cæli, Terræ; Hominis, Dei?  
Ius, iustaq;? æquè Myſta Iuris,  
Author Idem quoties & æqui?*

1 Mat. 7.1.

God increaſe their Number,  
their Graces. But there is a  
Myſterie of Vanitie in this, That  
when the Diuine is forbidden  
to <sup>1</sup> giue holy things to Dogges;  
the Phyſician giues ouer ſome  
Diſeaſed, as deplorate and deſpe-  
rate; the Husbandman will not  
ſowe on the Sands or barren  
Wilderneſſe; the Artificer can-  
not frame his worke out of ſome  
vnfit Materialls; yet the Law-  
yers (ſome of them) after Sen-  
tences and Orders, and Reason  
and Conſcience, will vpon Fee  
vndertake any Caſe, and by Ap-  
peales, or Writs of Errour, or  
ſome

some new-coniured Spirit, will deuise to turne Law into Gospell, and rayse his dead Clients Case to life againe. These (if there be such; for my studie is priuate, and I will not alway trust mine Eares) are *Vanitas vanitatum*; that file, and glaze, and whet their Tongues to Lies, the properest kind of Vanitie; which call *Euill, Good*; and *Good, Euill* (good Deuills) for a Reward: *Contrition<sup>m</sup> and Calamitie are in their wayes, and the wayes of Peace they haue not knowne.* Nor<sup>n</sup> can there be Peace, saith my God, to the Wicked: Be he subtile Lawyer, or iniurious Client; as they will haue all Law, so shall they not, except they repent, haue any part in the  
Gos-

m Rom. 3.  
17.

n Eccl. 57. 31



Gospell, *Summum ius, summa iniuria.*

o Tull. de  
Leg. l. 3.

*Salus ° populi suprema Lex esto.*  
Therefore did our Kings appoint a Chancerie, to moderate the rigour of Law, according to the true purpose of Law, for the common good ; and God graunt, there be no Ministers in that Court, which *cancell* and make Vanitie that Institution of Equitie. Otherwise, *P Legibus fundata Cinitas, Legibus euertitur. Veritas altercando amittitur.* To vse Law to vnlawfull Lust and Rapine, is called *Caninum studium, & concessum Latrocinium.* For euery Qualme to take Physike, is to make the Body an Apothecaries Shop: to stand too neere the Fire, burneth ; which, in  
con-

p Lip. Pol.

conuenient distance, comfortably warmeth: alway, and vpon euerie occasion, to sue and quarrell, is to be an Out-law to God, whose whole Law is fulfilled in <sup>9</sup> *Loue*; and the <sup>r</sup> *New Commandment* of the Gospell is, *That we loue one another.* Cato wished the way to the Court strowed with Caltrops, to pricke those Feet, which delight so much in Sutes. And shall Christians lose their precious vn-valuable *Time*, their good *Name*, *Health* of Bodie, *Wealth*, *Ease*, the continuall *Feast* of a good *Conscience*, the *Hopes* of Heaven, and *Comforts* of Earth; for a Will, for a Humour, for malicious Spight? abusing the sacred sanctitie of Law, and the holy  
San-

q Ro.13.9.  
r lo.13.34.

Sanctuaries and Priests of Iustice, the Courts, and Lawyers, to Patronize his Latronage and Violence? What is (if not this) to make the Temple a Stewes; and Ministers of Iustice, Pandars to cruell Rauishment? But I will graunt the Law holy, the Iudge iust, the Lawyer vpright: yet can the Deuill finde starting Holes; and all these shall be no lesse abused, then *David* was in his hastie Sentence, *Behold, 'thine are all that pertained to Mephibosheth*. Though the Head be (as in *Nabuchodonosors* Image) of Gold; and the next parts, *Siluer* and *Brasse*, the Iudge, Lawyer, and Sheriffe; the Feet, the Iurie, Euidence, and Witnesses, may be part Iron  
and

f 2. Sam.  
16.4.

and part Clay. A false Syco-  
phant, as *Ziba* was; some sub-  
orned periured *sonnes of Belial*,  
which belye all, such as *Iezabel*  
procured to testifie against *Na-  
both*; which shall either meere-  
ly deuise, or else partially, as *Doeg*  
did, conceale that which might  
make for the other partie; or  
peruert, as the Witnesses, which  
applied to the Temple built  
with Hands, that which Christ  
had spoken of his Bodie: a for-  
ged Euidence, or a packed Iu-  
rie, or other meanes may be ta-  
ken, to *defraud Iudgement and  
Iustice*, by the Executors and Of-  
ficers, which may proue offici-  
ous Executioners. And if that  
Iustice in Sentence, and Iustice  
in Execution, as a sound *Heart*  
Sf and

and obsequious *Hand*, kisse each other ; yet what is this to Eternitie, to Peace of Conscience, Ioy in the Holy Ghost, the internall immunities of Christs Kingdome within vs ? What to Mans true Felicitie ? In this Inheritance, the Lawyer deales not ; and other Inheritances are Vanitie.

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CHAP. LXIII.

*The Diseases of Physicians.*

**H**He Phyfician is fo farre from curing the Soule, as whiles he vpholds others Bodies, his owne Soule may be twice dead. *Medice cura teipsum! Where the Philosopher ends,*

ends, the Physician begins; and he ends (they say) where the Diuine begins; and therefore the Lists of his race, from the Alpha to the Omega, are Vanitie. Can that Arte bee excellent, which being most vsed, leaues their Patients, not in minde alone impatient; but euen in Boddy, the subiect of his Arte, most sickly? Neither haue any men more health, then they which take least Physicke, or lesse, then they which take most. *Qui Medicè viuit, miserè viuit.* Let your nicer Gentry, and Citizens, and the sounder Countrey-man, be Witnesses. Is any Arte in the World more coniecturall? or any Professors more dissenting with each others Opinions? or

more dangerously and mortally erring? How base are the Elements of that Arte? *Stercus & Vrina Medicorum fercula prima*. How subiect are they to the censure of euery Kitchin-stuffe, for no lesse then killing her Child, or Husband? how glad to get the commendation of an Apothecary, to worke them into practice? How vilipended, in respect of some new-come Empirike? How many old Women preferred before their greatest Doctour? out of what abominable Sights, Sauours, Touches, Tastes, Infections, must they draw their Breath, Life, Maintenance? How can they but put off Compassion and Humanitie (no lesse then Souldiours)

diours ) daily accustomed to  
Grones , Wounds , Deaths ? I  
say not, that the life of a Physi-  
cian seemes somewhat like that  
of the Scarabees, liuing in Dung;  
or to that of Flies, alway visiting  
Sores and Vlcers ; or that their  
Contentions are such betwixt  
Galenists and Paracelsians, that  
the Truth may easily fall down  
betwixt them; or that their dif-  
ferent Opinions are such, that  
this to the Patient , whose Body  
and Life is the Ball , is another  
more terrible Disease ; I alledge  
not their skill borrowed of Hea-  
thens ; and that in the practice,  
still Iewes, Mores, and Men of  
differing Religions are com-  
monly most Famous ; nor that  
for want of skill, they betake

S f 3

them



them to trie new Conclusions (and then how often must they kill, in stead of curing?) nor that many of them are ignorant of the Plants, Simples, & Drugges, which they vse; nor that they all trust the Apothecaries skill and honestie; nor that many of them winne reputation and admiration, by rudenesse and vnciuill neglect of their Patients; nor that many appeale from all the Doctors, to some Artlesse Woman, there finding that help which all the Schooles effected not. I will not say, how many of them, in a search of Nature, forget God; nor that some mixe Charmes and Deuillish Arts; nor that some haue playd the \* *Lopez*; nor that the  
 Vul-

\* *Selim*  
 the Turke  
 poysoned  
 his Father  
*Baiazet*; &  
*Iob. the 24.*  
 his Prede-  
 cessour,  
 Pope *A-*  
*lexander*,  
 hyring  
 their Phy-  
 sicians  
 thereto.

Vulgar will excuse the Mountebanke; but say, the Physician kills, if he cure not: nor that the Romans, in *Cato's* Censorship, banished all Physicians out of Rome and Italy: nor that it may still seeme *Ars venefica*, not *Benefica*, where the most Things vsed, are Poysons, or tending that way; as some Men gather by their sudden and violent effects, and the crazinesse, which continues to them that vse them. I will not say (as a Physician did) that Physike is *quædam homicidiorum Ars*; nor will I, with the same Man, \* a Professor of Law also, question whether the Lawyer or Physician should haue precedence, *Latrone præcedere an Carnifex*.

\* *Agrip.  
Med. &  
Iuris v.  
doct.*

I am more charitable; I honour the Art: but in good earnest, Men are vaine that need it; vainer, that it cannot preserve them; vainest, that the Medicine proves a Disease, and sometimes worse then the Disease; vainest of all Vanities, the Physician himselfe dies, as well as other Men; yea, sometimes kills himselfe with Experiments, and finds Death, where hee seeks Life. But if none of these Things were so; though the Bodie be in health, the Soule may be sicke; yea, the health of the Bodie may occasion the Soules sicknesse, pricking to Lust and Riot. The Soule hath a multiformitie of Diseases, which the Physician cures not; and

and therefore, that Man which comes soundest out of the Physicians hand, is vnfound, and altogether *Vanitie.*

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CHAP. LXIIII.

*Diuines weighed ; their Dignitie  
and oft forgotten Dutie.*

**H**is belongs to the Diuines profession, a Diuine Profession indeed. These are, by G O D and his Church, *called with an holy Calling,* and sanctified for this purpose, that they may bee Souldiers against Sinne; nay, as the Captaines of so many Armies, as are Congregations; to fight the Lords Battells, and to make Vanitie

a Mat. 16.

b 1. Cor.  
4. 1.

c Esa. 58. 1.

nitie vanish out of the World. These are Physicians to the Soule, Lawyers for the heavenly Inheritance; and as Gods Church is compared to a Palace or Kingdome, all the Great Offices in both are *Spiritual*, and the lot of the Clergie. These are *Chamberlaines*, which haue the <sup>a</sup> *Keyes of the Kingdome of Heauen*, <sup>b</sup> *Stewards of the Mysteries of God*; *Controllers, Treasurers, Cofferers*, are smaller names (though in Earthly Courts, some swell with conceit of greatnesse for being Seruants to such Seruants) all due to this Function, which must <sup>c</sup> *Cry aloud and spare not*, to admonish, rebuke, exhort all Men; to disburse the heavenly Treasures, to keepe accounts, as those

those that <sup>d</sup> must giue account of Soules; These keepe the Wardrobe, and put on the Robe of Grace, the LORD IESVS, to euery Beleeuer (he is put on by Faith, and Faith <sup>e</sup> comes by hearing) They are the Sword-bearers: for the Word of God, is the Sword <sup>f</sup> of God; the Keepers of the priuate Signet and priuie Seale, in hearing the priuate Confessions of wounded Soules, and giuing Absolution to the Penitent; Keepers of the great <sup>g</sup> Seales of Heauen, the Sacraments; They are <sup>h</sup> Embassadours; yea, they ascend higher in Dignitie, they are called *Starres*, <sup>i</sup> *Angels*, <sup>k</sup> *Sauours*, <sup>l</sup> *Co-workmen with God* in a new Creation; and Christ himselfe refused to bee a King,

d Heb. 13.  
17.  
Reu. 1. 16.

e Ro. 10. 17

f Heb. 4. 12

g Ro. 4. 11.  
h 2. Cor. 5.  
20.

i Reu. 2. 1.  
k Obad.  
ult.  
l 11. Cor. 3. 9

m Ro. 15. 8

n Rom. 10.  
13.o Rom. 2.  
17. &c.

King, became a Minister<sup>m</sup> of the Circumcision. *How beautifull<sup>n</sup> are the feet of them that preach the Gospell of Peace, and bring glad tydings of good things!*

But stay, Reuerend Diuine, let vs heare the most Reuerend Arch-builder or Arch-Bishop, Primate of all the Gentile-Churches, and see if what hee saith to the Jew, may not fit vs also, Behold, ° thou art called a D I V I N E, and reatest in the Gospell, and makest thy boast of God; And knowest his will, & approuest the things that are more excellent, being instructed out of the Law: And art confident that thou thy selfe art a Guide of the Blinde, a Light of them which are in Darknesse, an Instructor of the Foolish, a Teacher of Babes, which  
hast

*hast the forme of Knowledge and of the Truth in the Law. Thou therefore which teachest another, teachest thou not thy selfe? Thou that makest thy boast of the Law, through breaking of the Law dishonourest thou G O D? Euerie Diuine which preacheth Truth, preacheth that euery Man is a Lye: Vanitie is that Diuinitie which subscribes not to this, that euery Man at his best state is Vanitie: And that Diuine which knowes and doth not, is like the Out-lawed Lawyer; like the rotting perishing Phisician; like the foolish Cooke, cloyed rather then fed with saouours; like Uriah, carrying a Writ to Ioab for his owne execution, in euery Sermon reades a Bill of Indict-*



dictment against himselfe.

Alas, to preach against Vain-glorie in affected straynes of swelling Rhetorikes, not so much minding *planctum* as *plausum*, the humilitie of his Auditorie, as the magnifying of his owne good parts; is worse then the Deuill, <sup>p</sup> *Satan against Satan*, Pride against Pride: To make muster of Arts and Words, with SAVLS <sup>q</sup> *Honour mee before this people*, is the vainest Vain-glorie. To preach Christ <sup>r</sup> *crucified*, and not to *crucifie the World to thy selfe*, is like Pharaohs leane <sup>f</sup> *Kine*, which deuoured the fat, and by thy worldly <sup>c</sup> *cares*, to choke all that good Seede which thou hast sowne, in thy selfe first; and exemplarily in others. To  
binde

p Mat. 12.  
26.

q 1. Sam.  
15.30.

r Gal. 6.14.

f Ge. 41.20  
c Mat. 13.  
22.

binde u heauie burthens on other Mens Consciences, and not touch them with thy least finger, is Phari-  
saicall. That which thou sayest is Pauls, Peters, Augustines, Gods; but that which thou doest (and thy selfe therefore) is of the De-  
uill. Diuinitie is not an Arte of wittie speaking, but of wise and holy liuing: it is wholesome Food; but Crude x Humours, in corrupt Stomakes, arise from the best Meates (*mali mores, mali humores: sumentibus cibum & non digerentibus perniciosum est*) and they breed Diseases. *Conscientia* & *scientia* must not bee diuorced: *Scientia* often prooues a Harlot, *Conscientia* is a legitimate Wife, alway fruitfull. To know, to know, is Curiosity; to know to be knowne,  
is

u Mat. 23-4

x Bernard.  
in Cant.  
Serm. 36.  
& Seneca.

y *Pacuvius.*z *Pl. 50. 16.*a *Afranius.*

is Arrogance; to know to enrich and aduance thy selfe, is Couetousnesse; all such Diuines are too Humane, *Exempla seipſos inutilis disciplinæ circumferunt*, are *Heteroclites*, Defectiues, Examples contrarie to their Rule. y *Odi homines ignauâ operâ, Philoſophæ ſententiâ. What* z *haſt thou to doe to declare my Statutes (is Dauid's interpretation) or take my Couenant in thy mouth, ſeeing thou haſteſt to bee reformed? Vſus* a *me genuit, mater peperit memoria*, may bee ſaid of Diuinitie; Memorie may bee the Mother, but Practiſe is the more Maſculine Parent; without which, all Reading, Memorie, Knowledge is but of *halfe blond*, cannot inherit; the Salike Law here alſo excludes  
the

the Distaffe. Thus then I conclude, Euery <sup>b</sup> Diuine preacheth this, if hee preach Truth, that euerie Man (the Diuine too) is Vanitie; if false, then is hee Vanitie for preaching Vanitie and Lyes. Againe, Euerie Diuine liueth as hee preacheth, and then he grones vnder a continual burthen of Vanitie; which made that great Diuine cry out of Himselfe, *Miserable Man that I am, who shall deliuer me?* or else he liues contrarie to that which hee preacheth, and therefore is Vanitie. If hee preach, this is his generall, if not particular, Text, Mans Vanitie; if he preach not, himselfe is the Example, Vanitie of Vanities, an Idoll Shepheard, a tongue which speakes not.

b *Dilem.*

Rom. 7.

T t

C H A P.

## CHAP. LXV.

*The Vanitie of Diuinities Patrimonie : Sacriledge in Citie and Countrey, wounding and spoiling her.*

**I**F the Diuine will not yeeld, we shall find the whole World and all the Regions of Darknesse, ready to coniuere downe his obstinate spirit. His order and place wee haue shewed before. Wee may adde, that his Master the greatest Diuine, yea, Diuinitie, came vnto his owne, and his owne receiued him not; He had not a Chamber to bee borne in, a House to dwell in, a Graue to bee buried in; the Bethlehemites thrust him into

into a Stable , the Nazarenes would haue broken his necke, the Gadarens preferred their Swine, and all the Nation , *Barabbas* a Murtherer, before him. *Paul* was suffered to make Tents, and scarce any of those Primitiue Diuines were suffered to dye in their Beds. Their bloud hath bought vs an Inheritance, but how doe *Labans* Sonnes grumble and lowre? how sicke is *Ahab* for the Churches Vineyard? How wittie is *Iezabel* to supplant? how many Customes, Exemptions, Statutes, Prohibitions, to circumsise the Churches Carnalitie or Temporalities? What Fines, Fraudes, Cittie-flights I forbear to mention. This wil I say for This Citie,

that since the Apostles were dead, I know not where to find in any one Citie of the World, so *living* (in the sense our Text hath it) a Clergie, *neerer the best state*, for proportionable numbers, learning, diligence, frequent and populous Auditories. But behold a Mysterie of Vanitie; where in all the Kingdome is the *Ephah so great, and the Shekell so small?* the Labourers so many, so painfull, their Auditories more able, their Expenses more chargeable, their Oyle to supply this continuall burning so little, as if *Elias* were still lodged with the Widdow of Sareptah? Sure I am that Rauens sustayned him: but our hap is to light on carrion Rauens, yea, worse

worse then Rauens that deuoure  
not dead Carkasses , but the li-  
uing; that like *Prometheus* his Vul-  
ture, feed vpon the Liuing and  
Reuenues of the Church. I hope  
there is none of *Hathueys* mind,  
that had rather goe to Hell, then  
bee in Heauen with *Spaniards* ;  
and will not for Heauen forego  
those two Citie-Minions, *Vsurie*  
and *Sacriledge*. But for one Man  
in the Countrey to pay asmuch  
to the Church , as some twentie  
Citizens , the least of which is  
twentie times his worth; to laugh  
at the Decree for the Clergie,  
because they dwell rent-free; or  
haue paid a great Fine and smal  
Rent is reserued; or tye the Te-  
nant to pay most by Bond, a lit-  
tle by Lease , or make two In-

\* See my  
Pilg. l. 9. c.  
15.



dentures, or call six parts a Fine, and the seventh a Rent, or other such Deuices: when these are open and palpable in the sight of the Sunne, and Lawyers against sense for sense defend them, this may resolue you, that the Citie Minister is Vicar of Vanitie, though Rector of his Benefice, and Doctor of Veritie. But to make a more generall suruey, where are the rich *Foundations* erected for Seruice of God, for COLLEDGES of learned Men, and for HOSPITALS to the poore? they were abused to Superstition, and are dissolved; that is, they were Vanitie, are vanished. Where are the Lands giuen for deuouter Memorials of the deceased, by de-  
cei-

ceiued Donors & Fouders? they are also Brethren in this euill of two-fold Vanitie. Where are the Riches and pristine Reuenues of Bishoprikes? are they not circumcised, the rest by the fauour of God and our good King preserued? Where are the thousands of Impropriations vanished long since frō the Church to the Cloyster? are they not thence also vanished to *Lay Chattels*, to the maintenance of Vanitie? That which yet remaines, is it not by that Many-headed Monster Symonie, as it were gelded, and by periured Charmes in many made vnfit for spirituall Generation? by seruile insinuating Flatteries abased? by mediation of friends

2. Sa. 1. 20.

betrayed vnto vnfriendly vnworthy hands? I am afraid to tell this in Gath, or publish it in Ashkelon, lest the Babylonian Daughters triumph. But there they were hatched, from thence to vs deriued; *Quis tulerit Gracchos de seditione querentes*? These are the Canaanites still left in the Land, the true Relikes of Poperie, which the blinde Sectary inueigheth against, and cannot see this Wood for Trees in his own Sacrilegious Possession. These forsooth thinke it lawfull for the Magistrate to dispose of things consecrated to God at their owne pleasure; Tithes saueur of I know not what Iudaisme: voluntarie (fooluntarie, volatorie) Stipends were a Free-will  
Of

Offering more acceptable. Can you not be warned by Scottish, French, German Churches, reformed after your fashion? How doe these with their Churches after the English fashion? Alas, poore *Ieroboams* Priests! pittie you haue not that Beggerie you can so well plead for, haue so well merited. Whether you get, or whether you lose, thus much my Text affoords you, that *euerie Man is Vanitie*: if you lose, you yet get Vanitie; if you winne, it is Vanitie you sue for.

No maruell if M<sup>r</sup> Parson (I am not ashamed of the Name, which seemes with a scorne objected) be so little beholden to Others of other Professions, professed (as the Fee argues) against

against vs in these Suits; if they write Cases and Volumes, and plead so farre, that they perswade vs to belecue them vncharitably learned, and that the Law and Gospel (neuer through Friends) can still by a Fee be seuered, I will honour true Learning in euerie Man; and would wish, that Learning were not sometimes vnseasonable, and therefore vnreasonable. I haue elsewhere expressed my selfe in this Tithe-Argument; nor will I now enter the Lists of Disputation, whether Tithes are *due by Divine Right*: it would aske a whole Booke, and Others haue beene large in this kind, Yet let vs, with calmer spirits, view what hath beene written  
in

P. Pilgr. l. 1.  
c. 7. §. 3.

in a large *Historie* of them; Wit, Industrie, and manifold Arts imploying their ioynt forces in this Businesse: and (if I summe rightly) the nicest Mincing, subtillest Glozing, and most curious Trauersing, can find onely a defect of payment in some Ages; of Opinion (except those first Times of the Church, when their Bountie farre exceeded, as is confessed, so poore Proportions) in none. And what is defect of Payment, but the effect of Vanitie? In the first Ranke (as there is mentioned) *Origen* pleads for the literall vnderstanding, and liberall Payment; in the second (for thither they are brought) *Ambrose, Augustine, Hierome, Chrysostome* (I take

Hist. of  
Tithes,  
10. Seld.

take onely what is graunted) demaund Tithes at least, and out of Merchandize as well as Husbandry: Clouds of Witnesse follow, both Canons, and others more priuate: and of our owne Nation; Lawes, Canons, Consecrations, in great plentie. The Authors intents I examine not; nor can I looke, but with the eyes of a respectiue Friend, to so long Acquaintance (though *vsque ad Aras* be the limits of this, of all true Friendship:) I can make this friendly vse of my Friends Labours; there to obserue the Riches of the Iewish Priesthood (*And if the Ministration of the Law be glorious, should not the Ministration of the Spirit, and of Righteousnesse, exceed in glo-*

*glorie?*) The superfluitie of the Gentiles, the redundant Liberalitie of Primitiue Ages, the Opinions of some of the Ancients questioned; of many, confessed: That hereupon Canons were made by Councels; Donations and Lawes, by Kings; Consecrations, by Princes and Great Men; vntill at last, the Common & Parishionall Right, by Common, as well as Canon Lawes, was acknowledged. Many did indeed arbitrarily conferre them: but (except where all the World cryed shame on them) to some or other Church. And is it any maruell, that the splendour of Monkes and Monasticall Cells (the Colledges in those dayes of best Learning & best-esteemed

Deuo-



Deuotion) did dazle Mens eyes, and make them rob the Parish, for the Cloyster? Where, what the *Canker-worme* spared, following *Caterpillers* deuoured; and plucked so many thousand *Impropriations* of Tithes to their Monasteries, alreadie and before settled on the Church? To which, the transcendent Power of the Pope, like *Aper de Sylua*, plucking vp all *Parishionall Fences* at pleasure; and the ignorance and basenesse of most of their silly Masse-Priests, in those Times, added no little encouragement; that I mention not the Rabble of Friers, which like the Flies and Frogs of Egypt buzzed and croaked in euerie corner, for their owne aduantage.

rage. Doe not all, that decree and make Lawes for Tithes (as by their Canons and Donations, there mentioned, appeare) acknowledge in them a Diuine Right, which they render & pay, rather then giue, as frank Almes to God and his Church; as Dutie, and not meerely Arbitrarie? And if Canons of Councells, if Lawes of Kings receiued not present Execution; doe we not see the like in all Times, in all Lawes, euen the most Diuine? Was not the Feast of Tabernacles, with *dwelling in Tents*, instituted by God himselfe, neglected from the dayes of *Ioshua*, all the succeeding Centuries of Ages vnder Iudges, and Kings, euen from the time of *Ioshua*, till

Nehem. 8.  
17.

till that of *Nehemiah*? To reason therefore from Practice to Right, is very weake; although in this of Tithes, many Reasons may be giuen of this Defect: The Primitiue Persecutions, the abundance then and after, farre aboute that quantitie; the intermeddling of that great *Ardelio*, the Pope; the Iealousies which Kings, not without cause, might hold of him; the state of Parishes so vncertaine, and long vnsettled; the Iarres betwixt Common and Canon Lawyers; Monasticall Preiudices; Miserie of Warres, Inuasions, Conquests; Selfe-will in Potentates; Couetousnesse of Lay Men, to detainee, and of Monkes, to gaine them: Once, my Text giues  
you

you the true Reason of all such Non-practice, *Verily, every Man, at his best state, is altogether Vanitie* (and therefore no good Tithe-payer) *Selah.*

Nor can the English Church (which most concerneth vs) by any search be shewed (in any settled and peaceable Times) not before This of Ours, in plentie of Prouision; not after it, in plentie of Learning, and learned Ministers. And if any make scruple of Diuine Right in Primarie sence; yet euen those acknowledge it now too late, *after the Vowes to enquire, and to deuoure that which was sanctified:* And that in this respect, there remaines, by vertue of Consecration (which you now heard

V u also,

*Vide Seld.  
Reuiew.*

also, grew vpon a Primarie right supposed) a diuine Right. And as one single Man cannot giue to God, and then arbitrarily resume it; no more can the Body Politike, or State, giue and take from God at pleasure, without Diuine Dispensation and Satisfaction.

Thus this Historie giues light for vs; and if there were any mysterie of ill meaning (which Charitie and his owne protestations will not suffer me to suspect) yet *Balaam must blesse Israel altogether, when Balac would faine heare of a Curse*: Nor can any argument (in my Logike) be framed out of that Booke against Tithes; but those Defects, that is, the Vanities of Men, before

Num. 23. 11.

fore mentioned. Eyther then he meant well, and was mistaken; lo there Mans Vanitie: or if there were Mysticall Purposes of Darkenesse, they haue not taken, but giuen vs much euidence and light; which must proclayme his owne Vanitie. *Magna est Veritas*, Truth will preuaile, euen where her Enemies are Iudges; and *Goliath's* Sword shall cut off *Goliath's* owne Head, rather then the Church shall lose her Patrimoine. I apply this rather to others Fancies of that Worke, then that I so fancie of my Friend, the Author.

But to returne to Diuinitie: If shee hath onely the Charitie of Frank Almoners to her maintenance,

tenance, then is shee a Beggar; what greater Vanitie? If shee haue a Primarie Morall Diuine Right, or a Secundarie, by Consecration; yet is it enuied, quarrelled, defrauded; and therefore not farre from Vanitie. What vainer studie, then to studie to be a Beggar? Or to spend thy ample Patrimonie, for this minced Matrimonie of the Church? After so many Yeeres studie, such endangering thy Body and Life, so much expence in Maintenance, so much Sollicitation (to speake the least) for thy Preferment, such a perillous charge of so many Soules vndertaken, to reape so little to thy Selfe, to thy Posteritie nothing?

CHAP.

## CHAP. LXVI.

*The Difficulties in Diuinitie; some humane fraileties in some Diuines.*

**S**Vppose, that Content supply all those mentioned Defects; yet is Diuinitie a Thornie Studie, by reason of the difficultie in it selfe, and the many by-ways, which Schisme and Heresie hath made to intrap vs, and of the many mis-orderly Orders crept into this Profession. If we make the Scriptures the Rule of Faith; what varietie of Interpretations, *Literall, Allegoricall, Anagogicall, Morall*, are obtruded on the simplicitie of Faith? The Iewes



See my  
Pilgr. l. 2.  
c. 12.

adde their *Talmud*, or Traditionall Exposition ; Others haue added a *Typicall* or *Propheticall* kind ; and others, a *Cabalisticall* ; this also sub-diuided into worthlesse Branches, *Gematria*, *Notarikon*, *Temurah*. If in these yee obserue, how by Talmudicall Iewes, by Hereticall Masters, by Schismaticall Applyers, by Papall Monsters, by Sorbone Doctors, by superficiall Commenters, by Philosophicall Speculators, by humorous Nouellists, in a word, by Humane Diuines the Scripture is tortured, martyred, and crucified in the midst of many Theeues ; that there can be but one Truth, as there is but one God, which euerie one affirms to be with him ;

him; others more soundly, with none of them: And besides these, when the Fathers are in many things dissenting with others; in some, with themselves; Councells sometimes, banded with Faction; when they more closely, later Interpreters, by an *Index expurgatorius*, are openly, made to say what other Reformers fancie; when *Scholaſticall* Authors require a life to reade them; *Polemicall*, another; *Commentaries*, a third; and yet the varietie of *Tongues*, the Passages of *Times*, the Assistance of all other kinds of Learning are required in a Diuine: God helpe this Man from being intangled in the inextricable Errours of Vanitie. *Open thou mine Eyes, O*

\* Psal. 119  
18.

\* Ps. 36.9

Lord (said a good Diuine, despairing of himselfe) *that* \* *I may see the Wonders of thy Law.* The Vanitie of Man dazeleth the Eyes, and makes them vncapable of such Light: *In thy* \* *Light shall we see Light.*

And except hee which hath giuen vs the externall Light of Scripture, giue vs the internall sight of Faith, both aboue Nature; *Euerie Man*, every Diuine, *at his best state is altogether Vanitie.* Witnesse the *blinde Pharises*, learned vnlearned Scribes, sub- till silly Lawyers, holy vnholly Priests, which crucified Christ vnder pretence of the Law, and thought they did God seruice in persecuting the Apostles. Witnesse the later Schoole-men, who

who trifled away Religion in  
curious Questions, in which  
was *plus argutiarum quàm scientiæ,*  
*plus scientiæ quàm doctrinæ, plus do-*  
*ctrinæ quàm vsus.* Ridentem dicere  
verum Quid vetat? I had rather  
*Erasmus* \* should in many parti-  
culars reueale the nakednesse of  
Diuines in his time, then my  
selfe. Except wee bee all taught  
of God by the cooperating illu-  
mination of his Spirit, the Stu-  
dent studies in vaine, his Diui-  
nitie is Vanitie. Haue not the  
Romists copious Libraries,  
haue they not Vniuersities ma-  
ny? manifold Orders of Vota-  
ries, each of their Cels, Couents,  
Colledges, a professed Schoole  
of Veritie? Armies of Students  
indefatigable, innumerable?  
haue

\* *Eraf. Col-  
loq. & Mor.  
Encom.*

have they not Learning, Riches, Honours, and as it were the Monopolie of the Worlds best things, yea, challenge it for Heaven too? how Voluminous are their two Cardinals, *Baronius* & *Bellarmino*, not to mention a world of others? But can they have the Truth, which refuse the Scriptures iudgement? which in their Writings speake so contemptibly and blasphemously of them? which locke them up in vnkowne Languages from the Vulgar? which obtrude upon the Canon, Apocryphall Writings? which preferre a corrupt Translation to the Original? which equal<sup>a</sup> Tradition to them? which (as the Rabbinus their Talmud) preferre  
 Tra-

a *Con. Trid.*  
*Sess. 4.*

Traditions in as many<sup>b</sup> Priuiledges as the hand hath fingers, before them? which admit no Interpretation but their owne, *Aske my Fellow if I be a Thiefe?* which flye from the Scripture to Fathers, from them to the Church, from al Churches to their Own, (arrogating all to the Church, & acknowledging no Church but their owne,) which flye from all to the Pope? And this indeede is the last resolution of their faith: that, as the Assassines<sup>c</sup> at one word of their *Senex de Monte*, would kill themselves or any other Man; so these for the Pope disclaime Kindred, Country, Loyaltie, Wife, Life, Scripture, and (all but in termes) God himselfe.

b *Coster.  
Euchirid.  
See my  
Pilgr. l. 2.  
cap. 12.*

c See my  
Pilgr. l. 2.  
c. 22. §. 10.

And

And yet forsooth how many of our young Students must initiate their Theologicall Studies in Schoolemen, in *Bellarmino*? whose very name prognosticates ill successe, from worse to worse in their Studies: yet is the best but bad. *Bel* the first syllable, like the golden Head of *Nabuchodonosors* Idoll, is the Babylonish great God; *Lar*, the Punie Household God of the Romanes, like baser Metall followes; it must bee *minus*, lesse then Faith and Truth which so Romish-Babylonish mixture can procreate: And yet how many out of Him must furnish themselves with Theologie? how many must furnish themselves to the Pulpit, principal-

cipally out of Fryers and Postils? How glorious Smatterers are they, if they can belch out indigested Crudities against *Caluine* and *Beza*? How many doe thus prooue meere Centaures, halfe participating of the *Beast*, halfe of Man? How easily from hence declining to Lutheran, Arminian Fancies; and if they meet with a subtill Fryer, or hap to trauell ouer Sea (as they haue done alreadie from sinceritie) to a totall Papall phrensie? Such Nouices are Vanitie.

And are not such as like Lapwings run into the Pulpit with the shels on their heads, hauing learned the Lapwings lesson to make most adoe furthest from the Nest, from their Text I meane,



meane; neuer Sophisters till now? and those, which sowe with long standing, the verie Vargese of the Vniuersities, great Bottles with narrow Neckes, all their liues a filling, or hanging vp rather in the Smoke, emptie till the last? and those, which studie Questions, and disputes rather then godly edifying of themselves or others? and those, which make much stirre about Conformitie, hauing nothing else but the forme and habit of a Minister? like the Antike puffed Images on Churches, seeming to glorie in supporting that Fabrike which is the more, and only, burthened by their weight? and those, that if they can, in a sordid popular basenesse humor  
the

the people , and make bitter Inuectiues against some (commonly the publike, and in publike persons specially the Ecclesiasticall) more religious in others then themselves, in shaddowes then in substance? Truly I thinke that the want of due Conformitie to Ecclesiasticall Discipline established by Law, is not, or but little, in faction of the people , but in those Ministers or Diuines which humour them, fearing (forsooth) an offence, not to God, to the Prince, to the Law, to their Oath of Canonically Obedience, but to *John at Stile*, and some Weauer or Tailor, or Marchants Wife, or other Humorist in his Parish. In *His Parish*, said I? A double fault; for  
net-

neither doth hee make it *His* by cure of soules, and *Parish* is a Popish name; Parsons, Vicars, Curates, are stiles of the old Religion: this Man must bee a *Lecturer* (doth our English Church know such a Calling?) his Name, Office, Hemmes, Ha's, Gestures, Vestures, and as he dares, doctrine, all new, that is, all Vannie. Once, where the Minister is discreetly resolute, by argument and practice bringing home the strayed Sheep, and not straying himselfe for companie; Experience shewes how tractable the People are, how easily, in the most difformed Congregations, reduced. If I stay a little longer in this subiect, you will beleue mee that the Diuine is  
Va-

Vanitie, which hath begunne,  
and knowes not when to make  
an end. And such is your Logick  
and our Vanitie, it is easily con-  
cluded of Diuines especially,  
*ex particularibus*, that all are euill  
if they thinke some not good.  
Needs must the Diuine be Vani-  
tie, that hath nothing but Vani-  
tie to worke on, such ground  
which thus repayes his Veritie  
with fruitlesse, fruitfull Vanitie.

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CHAP. LXVII.

*Of Morall Vertue.*

**E**Asie is it to shew of Ver-  
tue the Moraltie of  
Ethnikes, and Philoso-  
phers, yea, of all Ciuill Men,

Xx

not

not borne anew in Christ, that it is Vanitie. *Brutus* a zealous Patriote, renowned for Vertue, made this the Epitaph of Vertue, and himselfe (now dying) *O misera virtus, \* nihil eras nisi verba; at ego te vt inclytum opus exercebam; tu verò seruiebas fortunæ.* Such a verball Vertue, such a Vanity was that Ethnike Morali-  
 tie. This (as by the mouth of two Witnessees) was also the saying of *Hercules*. The Censorious Seueritie of *Cato*, *Aristides* his Iustice, *Scipio's* Continnence, the Contentednesse of *Fabricius*, the Temperance, Prudence, Fortitude, Loue of their Countrey, and those other Vertues magnified so much in Histories, had their reward, and applause with Men.  
 God

\* *Dion. hist.*  
*R. J. 47.*

God the righteous Iudge lookes with other eyes, viewes the causes from which they proceeded, for which they were done, himselfe excluded, as before is obserued. These Vertues were good in respect of ciuill society, and may iustly shame vs such dull Proficients in a better Schoole; but make nothing to Mans true Felicitie, his Reconciliation with God, and fellowship with Him in endlesse life; without which all things are Vanitie. Hauing more fully handled this point \* alreadie, I will say no more of the naturall Mans Retentiues from Vice, or Motiues to those shaddowes of Vertue: only this I may say, *Without Faith it is impossible to please*

\* In handling *Omnis*

\* Rom. 8.  
 & 14.  
 1. Cor. 13.

Esay 64. 6.

Ioh. 15. 1.

Ver. 4, 5, 6.

God, by \* hope we are saved, and, If we speake with tongues of Men and Angels, giue all our goods to the poore, our bodies to the fire, haue all Knowledge of Diuine and Humane Artes, haue supernaturall Faith to remooue Mountaynes, and haue not Charity, it profiteth nothing; yea, it hurteth much, all our Righteousnesse prooues filthie clouts, and this lustre notwithstanding, are but splendida peccata, beautifull abominations, puffe vp, but edifie not. I am the true Vine, saith the Truth, and Life, and my Father is the Husbandman. As the Branch cannot beare Fruit of it selfe, except it abide in the Vine, no more can ye, except yee abide in mee. I am the Vine, yee are the Branches: hee that abideth in me,

me, and I in him, the same bringeth forth much Fruit; for without mee can ye doe nothing. If a Man abide not in mee, hee is cast forth as a Branch, and is withered, and Men gather them and cast them into the fire, and they are burned. What Vines we are by Nature growne, out of that wilde Vine *Adam*, till the heauenly Husbandman transplant and ingrasse vs into the second *Adam* by Regeneration; what wilde Vines wee are, *Vines of Sodome*, what wilde Grapes wee fructifie, *Grapes of Gall*, is before obserued. The verie name *U I R T V S*, if ye take away *T*, the Figure and Character of the Crosse, is *Virus*, that is Poyson, and such are, in regard of Heauen and the soules



\* *Vir natus, quod maior in eo vis est, & hinc virtus nomen accepit, Lact. de op. c. 12.*

saluation, our best acts not washed in the *Bloud of the Lambe*. All Morality is commonly stiled *Humanitie*, as the name \* *Virtus* comes of *Vir*, & the mayne excellencie of Man: but if eue-ry Man bee altogether Vanitie, then this *Vis*, *Virtus*, Virilitie and Vertue, must needs vanish also.

### CHAP. LXVIII.

*Of Religion; how little of the World is Christian; how little of the Christian World Orthodoxe, exemplified in the Abassines, Cophti, Greekes, Surians.*



And what shall wee say of Religion? This indeede is the Sacred Bond

Bond betwixt vs and God, that vnites God and Man in a holy Communion, *Et vni*, saith Saint. *Augustine*, *religans animas nostras*, *vnde Religio dicta prohibetur*. So *Lactantius*, *Nomen Religionis à vinculo Pietatis, quòd hominem sibi Deus religauerit, & Pietate constrinxerit*. We contend not about Names: but where is that Religion which thus reunites vs to God? Among the Heathens the fabulous Poets were their *Vates*, ridiculous Prophets, and they worshipped they knew not what. The Iewes haue the Law & the Prophets, the Shell, but not the Kernell; *Saluation is of the Iew*, it was of them, of whom concerning the flesh Christ came: and from Sion came the Law, the Word

*Aug. de vera relig. in fine.*  
*Last lib. 4. c. 28.*

*Ioh. 4. 22.*

*of the Lord from Ierusalem: but that which was of them, is off, quite off them; and they abiding in their Perfidiousnesse, euen by their Religion, are quite cut off from it: God they please not, and are contrarie to all Men.*

\* M. Breewood.

Mahumetane Religion couers more Ground, then the Christian Name, in all Professions; an Absurditie, without Ground, a Braine-sicke Vanitie. And if \* One hath exactly obserued, of all the knowne World, onely one sixt part lifts vp her face from this Myre of Heathenish, Iewish, Mahumetan Superstitions; and hath giuen the Name to Christ. But what beside the Name? This is the

the vulgar Religion, not in the chaunted Conuerfions of the Americans and Indians alone, (who haue but \* the Name of Christians, and are baptized for their Age, not their Faith, and that also vnwillingly) but in the most of all Professions, which doe not so much as studie to know the *Great Mysterie of Godlinesse*, or sincerely care to practise what they know.

Alas, what doth the Southerne **ABASSINE** and *Egyptian* Christians in Africa know, but Names, and, as it were, a few words of Art in \* Christianitie; obseruing, with the Iewes, Circumcision (Excision of Women they haue added also) Purification, Sabbaths, Fasts, Abstinence from

\* *Quinto*,  
l. 17. c. 9.  
See my  
Pilgr. l. 9.  
c. 15.

1. Tim. 3. 16

\* *N. Godignus de Abass. rebus*,  
l. 1. c. 28.

from Swine, Hares, Strangled,  
 Bloud, & Fishes without scales?  
 With Mahumetans and Gen-  
 tiles, they haue many Wiues,  
 and diuorce them at pleasure:  
 With the Greekes, they say, the  
 Holy Ghost proceeds only from  
 the Father: With the Monothe-  
 lites, they acknowledge in Christ  
 one Will: with the Anabaptists,  
 they re-baptize, or multiply it  
 rather, euery Twelfth-day, or  
 Epiphanie: they deny the Ioyes  
 of Heauen to Soules departed,  
 with Pope *John* the three and  
 twentieth: They hold Romish  
 Catholikes worse then Mahu-  
 metans; condemne the Coun-  
 cell of Chalcedon; beleeeue, that  
 Infidels onely shall goe to Hell.  
 They admit Infants to sacred  
 in-

inferior Orders, and to the Eucharist; baptize not till the fortieth day, vpon any Necessitie; obserue false Gospels, as that of *Nicodemus*, with other Supposititious Scriptures, and haue heaped to themselues a World of Errors; besides generally their want of Learning and Bookes, exceeding Rudenesse, and super-exceeding Superstition. Loe here the Christianitie of Africa.

Now for the GREEKES; their Slauerie is not more to the Turke in Temporalls, then to Ignorance and Error in Spiritualls. Their Constantinopolitan Patriarch, with his Followers, are by the Turkes tearmed Dogges, Ethnikes, Infidels; nor

is

*Steph. Gerlach. Crus. Turcograec. Ierem. respons. Possevine, &c.*

is he admitted a Seat with the Bassa's, but when he brings his Tribute of foure thousand Duc-kets, with almost as much be-sides in Bribes : In that Church is little Preaching ; and that which is, in pure Greeke, which the Vulgar vnderstand not. The Priests liue of Almes; the Monks, of their Handy-labour ; the Bi-shops, of poore Maintenance ; and how often , Widowes of their Daughters Whoredomes? Studies of Humane Sciences, cause suspition of Heresie. Their Religion is almost all in Rites and Ceremonies. They obserue foure Lents in a yeere; eat not Bloud, or Strangled ; keepe the Iewish Sabbath; admit not mas-sie Images, but Pictures ; prohi-bit

bit the fourth Marriage ; denie the blisse-full Vision till Doomes-day ; with other Opinions, fauouring of abundance of Leuen , mixed with their Name and afflicted state of Christians. This is the Christianitie, not of Greece alone, but of Circassia , Mengrelia , Thrace, Macedon, Epirus, Bulgaria, Rascia, Russia, Seruia, Bosnia, Walachia, Dalmatia, Moldauia, Podolia, the Islands of the Archipelago , Candy, Cyprus, and other Parts.

The Syrians seeme to haue their Name of Sur (so doe they call Sidon) and differ little from the former in Religion, but in Iurisdiction , wherein they are subiect to the Patriarke of Antiochia.

*M. Brere-  
wood.*



Baumgart.  
L. 2. V. 11. r. 1.  
C. 6.

tiochia. This is his Title : but that which first founded the *Christian* Name, is now little more then a Name, the Sepulchre of it selfe : the Patriarchall Seat is remoued to Damascus; and the Archbishop thereof, by these Surians, or Melchites, is accounted Patriarke of Antiochia; although the Maronites acknowledge one of their own, residing in Libanus; and the Iacobites another, whose See is neere Merdin, in Mesopotamia; the Pope also adding, in Title, a fourth of his owne; as likewise he doth at Ierusalem and Alexandria. O Vanitie ! Foure Patriarkes in Antiochia, and none at all: (for what is foure Cyphers in Arithmetike ? ) A great Citie

Boter. Relat.  
p. 3. d. 1. 1.

va-

vanished almost vtterly, and not  
about threeſcore Houſes, with  
a ſmall Church of Chriſtians  
there left, where the Name  
*Chriſtian* was firſt heard!

CHAP. LXIX.

*The Georgians, Circaſſians, Muſco-  
uites, with other Northerne  
Nations; and of the Iacobites  
and Maronites.*



He Georgians haue the  
like difference from  
the Greekes; being  
ſubiect to their owne Metro-  
politan, reſiding in S. *Katherines*  
Monafterie, in Mount Sinai.  
That theſe *Georgians, Mengreli-  
ans, and Colchians* are addicted  
to

*A. Busbeq.  
ep. 3.*

to Drunkenesse, Belly-cheare, Dauncing, might seeme small to the kindnesse of the Brother, or Husband, which commend their Guests to their Wiues or Sisters, esteeming it a credit, if they can please: Few are Virgins at ten yeeres; Theft as with the Spartans, if cunningly done, is a matter of Reputation.

*Vid. G. Interiano del-  
la vita de  
Zybi ap.  
Ram. part. 2*

The *Circassians* haue no Letters; their Priests mumble the Greeke Liturgie, which they vnderstand not: if they will write to any, they get some Iew to doe it. They are not baptized till the eighth yeere: and as if this tied them to serue the Deuill (specially the Gentry) enter not the Church till threescore, that is, till infirmitie of Age disables

ables them to the Deuills seruice, in Robberie; in the meane while, sometimes without dores, on Horse-backe, they heare their vn-conceiued Liturgie. Thus Religion teacheth them, That Robberie excludes holy Places; but not to exclude it from their Hearts, the best Temple. Is not this also Vanitie? They haue no Iudges, nor written Lawes, to force their Great Ones; and therefore greater Force is both. Murther is common; Many Wiues esteemed lawfull: Other their Courses are more befitting wilde Beasts, then ciuill Men. Yet are these a Nation Christian.

And so are the *Muscouites* also of the same Religion with the  
Y y      Greekes;

Greekes, but differing, in exacting Marriage before Orders, and distributing the Eucharist (both kindes mingled in the Chalice) with a Spooone. The seruile condition of this people is such, that their late Tyrant *Iohn Vasilowich* said, they must be shorne once a yeere, like Sheepe, or oftener, like his Beard, to make them grow better. Preaching is not knowne; the whole Clergie being vtterly vnlearned: Twice a yeere, on New-yeeres day, and *S. Iohn Baptists*, the Prelate, in his Cathedrall Church, hath a set forme of Words, in a poore Exhortation to them. They are watchfull to keepe out Learning, lest (forsooth) it should breed Inno-  
uation;

uation; and therefore will not allow Printing. Their Prelates being such; no maruell, if their numerous Priests and innumerable Friars be verie Blockes. One of them, by Master Doctor *Fletcher* asked, how many Evangelists there were? answered, he knew not; how many Apostles? he thought Twelue; how he should be saued? hee knew not whether he should, or no; if so, he would be glad; if not, what remedie! Why he shoare himselfe a Fryer? because hee would eat his Bread in peace. They reade not, but account dis-authentike the foure last Bookes of *Moses*, as abolished by Christ; for which cause, they reade not the Prophets pub-

*D. Fletcher.*

likely, as proper to the Iewes. The Psalmes they accept, and New Testament. They, in the yeere 1588. bought the Patriarkeship of the then Patriarke of Constantinople; who sold it, to be reuenged of the Greekes, which had deposed him. Traditions they equall; the Church they preferre, to Scriptures. A world of other Ceremonies and wicked Opinions they haue, agreeing with these Foundations.

As for the *Lappes*; some are Christians, but without Letters altogether; and exceeding Sorcerers and Witches, wherein they passe all Nations.

Other Northerne Nations I might name, that haue a kind  
of

of Heathenish Christianitie ;  
 professing Christ in Name, but  
 in many things follow their An-  
 tike Ethnike Customes.

*Livonia* was by force of the  
 Dutch Knights made Christi-  
 an; but even still their *Se leaues*  
 and Heathenish Groves ; with  
 Deuillish Rites , are not extir-  
 pate : And *Lithuania* , among  
 the Rustike people, is not quite  
 washed from Gentilisme , in  
 Rites and Customes.

The Christians in *Asia* and  
*India*, before the Portugall Con-  
 quests, were *Nestorians* ; and in  
 the hither Parts, Mesopotamia,  
 Babylonia , Cyprus, Palestina,  
*Iacobites* : of which, are reckoned  
 a hundred and threescore thou-  
 sand Families, by some ; others

Bot. par. 3.  
 Breiten-  
 bach. Vi-  
 triac.



say, this Heresie is spred in fortie Kingdomes. These vse Circumcision, and Crosses branded with hot yrons; honour *Dioscorus* and *Iacobus Syrus* for Saints; and are much like the Egyptian *Cophiti* and *Abassines* in Superstitions and Heresies.

The *Armenians* haue two Patriarkes of their owne; beleeeue not the Soules Blessed, till the last Day; exact Marriage of Priests; Re-baptize; abstaine from vncleane Beasts; obserue a strict Lent, without Milke-Meats, Oyle, Flesh, or Wine; obserue Festiualls on times differing from other Christians; fasting on our Christmas day; celebrating the Annunciation on the sixt of Aprill; and Purification,

cation, on the fourth of Februarie, &c.

The *Maronites* haue diuers of the same Opinions with the former; also distribute the Communion to Infants; giue the Father power to dissolue his Childrens Matrimonie, if he mislike; create Children, of fve or fixe yeeres, Sub-Deacons; eate no Strangled, or Bloud; exclude Women from the Communion, in time of their Disease; maintaine the *Monothelite* Heresie.

Lo here a brieve summe of the Christian Nations at this day; and their manifold Errors and Superstitions, that is, their Vanitie in the Christian Veritie.

S. E. S. Re-  
lat. Rel. West

As for these Westerne parts,  
One hath written a Learned  
Treatise, to which I referre the  
Reader. I write not heere a large  
Historie, but shew that of so  
many Christian Nations, few  
haue any more generally then  
Rites and Shaddowes, a Bodie  
almost exanimate and dead.

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CHAP. LXX.

*Of Papists and other Sects; of Va-  
nitie in most mens liues, notwith-  
standing veritie in Doctrine.*

**I**F we should adde the  
abominable Superstiti-  
ons and Heresies of the  
Romish Church, which con-  
founds in a strange Dialect, Ca-  
tho-

tholike and Romane; if a World of other Heresies, *Familists*, *Anabaptists*, *Tritbeites*, and a namelesse number of Monsters not worthy the naming: I should goe beyond mine owne intent, your patience, and yet not bee able to expresse the exceeding Vanities that haue attended Religion. *Corruptio optimi pessima*. Neuer were so great euils in the World, as those which Religion hath hatched and nourished. Veritie procreates not Vanitie; but Man is Vanitie; vnder a name of Religion obtrudes vpon God and Man, Hypocrisie, Superstition, and all kind of Villanie. Haue not *Epiphanius*, *Augustine*, and others written whole Volumes of Heresies? Are not the

the greatest part of the Fathers Workes, Confutations of false Religions? and My Pilgrimage, what is it but a large Commentarie of Mans Vanitie in this kinde? Could the Deuill euer but vnder colour of Religion haue made the Tēple a Stewes, yea, of Sodomites? or haue taught Men to haue burned their Children (sweetest pledges of Nature) to *Molech*? or haue made Men beleeeue that to kill Kings is tolerable, nay, commendable, nay meritorious? What more against sense, then Transubstantiation? against Reason, then Self-Whippings, Murthers, Treasons? against Religion, then Dispensations for Othes, Indulgences for future sinnes,

finnes, and any thing to be done in a Papall conceited *ordine ad Deum*? How vainely doe they contend for Merits of Workes? and yet after Voluminous toiles against the Protestants in this point, *Bellarmino* \* confesseth, that this is safest, to relye wholly and only on Gods Mercies; so vaine is that their Champion against the Truth: like lustie *Esau*, after his fresh and fierce hunting, so doe they at their death sell their Birthright for *Iacobs* Potage, the Protestants Grace, and that which they so much deride, *sola fides*, that is, Christs Righteousnesse by Faith alone apprehended. Said I, that little is left of Christianitie but the name? How many seeme a-sha-

\* *Bel. de*  
*Iust. l. 5. c. 7.*

shamed hereof, and call themselves by the Masters of their Sects and Orders? How many pray more, and more vow, to Angels and Saints, then to God and Christ? and what Papist doth not (though in words otherwise) really more addict himselfe to the blessed Virgin, then our blessed Lord, God ouer all blessed for euer? more *Aues* then *Pater-nosters*, more Fasts, Feasts, Pilgrimages, Guildes, Vowes, Offerings to that name, then the Name of Christ; as if they would shortly grow *ashamed* of the Christian Name also? And truly, *Catholike-Roman* pleaseth them much better. *Tantum Religio poterat suadere malorum?* Religion the heauenly

uenly Medicine against Vanity, hath vanished, by the Vanity of me, into the most Hellish Vanity of al others, degenerating either into *Superstition*, as in all false professions; or into *Hypocrisie*, by professing truth in fallhood.

And are not these the common Diseases? so little a part of the World in name *Christian*! and so little little not couered ouer (the name notwithstanding) with Antichristian Heresie! and euen where the Truth is (O the Vanitie of Men!) so vnchristian liuing, so little knowledge, so lesse then little power of that Truth in the most Mens conuersations! *They say they know God, but by their workes denie him, being abominable and disobedient,*  
and

Titus 1.16



Rom. 3. 10,  
11, 12.


and vnto euery good worke Reprobate. The Foole hath said in his heart, There is no God, they are corrupt, they haue done abominable workes, there is none that doth good; The Lord looked downe from Heauen vpon the Children of Men, to see if there were any that did vnderstand and seeke God. They are all gone aside, they are altogether become filthy, there is none that doth good, no not one. Let no man think mee harsh: the Apostle himselfe applyes this *Psalme* to euerie Naturall Man, which though he Dogmatically thinkes that there is a God, yet doth not practically bethinke him of God, but liues as if he should neuer bee called to accounts, and examined at that High Tribunall And therefore

fore though the Light of the Creature without him, of Nature within him, of Scripture about him, inforce a Confession of God, yet Vanitie makes This, all Religion, all Vertue, all good things to vanish into smoke, except God renew by Regeneration, and Christ dwell in the heart, and purifie the heart by Faith.

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CHAP. LXXI.

*Vanitie exemplified in the most remarkable Men for humane Felicitie.*

 Et mee instance this in two kinds of Examples; the one most eminent in worldly happinesse, or as you may

*Arist. Rhet.  
cap. 5.*

may terme it with the Philosopher, *Fortune*, in all things which Nature can giue; the other, in all things whereof the Naturall Man is capable, the one without, the other within the Church. I will not for worldly Felicitie produce the Example of *Polycrates*, Prince of *Samos*, who being glutted with Fortunes continuall Dalliance and Delicacies, sought to auert Her by voluntarie casting into the Sea a Ring which of all his substance hee esteemed most precious, and had the same deliuered him againe by a Fish at his Table, the same being found in her Belly, fortunately shall I say, or fortunate-Lye? for he was after crucified. Nor will I hold those  
Men

Men happie, which *Solan* mentioned to *Cræsus*, who thought himselfe the happiest: nor those which the *Delphike Oracle* (who lookes for Truth from the *Deuill*?) adiudged most happie, *Phedrus*, which had dyed for his Country; and *Aglaus Psophidius* which had neuer gone out of his owne ground; being a competent Possession in a corner of *Arcadia*: nor the two *Metelli*, the Father & the Sonne, so celebrated in the *Romane Historie*; the one *Pontifex*, twice *Consul*, *Dictator*, *Magister Equitum*, *Quindecimviri*, and famous for Ten glorious perfections, a Warrior, Oratour, Generall, Senatour, Many Children suruiuing him, the Wisest, the most Honored, the Richest,

*Plin. l. 7. cap. 46.*

*Plin. l. 7. cap. 43.*

the Chiefe in Chiefe and greatest Exploits, and which only in his, in any time was priuiledged to be carryed to the Court in his Chariot. Alas, this extraordinarie fauour could not make amends for his Eyes lost with fire in *Vesta's* flaming Temple, while hee sought to saue the *Palladium* from the violence of the flame; a double Argument of Miserie externall, and internall Blindnes. Nor was his Sonne *Q. Metellus* happie euen in Secular Felicitie, who, besides his most ample Honours, and Sirname *Macedonicus*, was carryed to his Funerall by foure Sonnes, one of them *Prætor*, three had beene *Consuls*, two of which had publikely triumphed, and one had beene  
Cen-

Censor, but in the flower of his Glorie was violently seized on by a Tribune, and had beene throwne downe the *Tarpeian*, if he had not owed his life to another Mans rescue.

CHAP. LXXII.

This more fully obserued in A v g v s t v s, Fortunes dearest Minton.

**B**Ut set him in the mids, whom all the VWorld hath admired, A v g v s t v s himselfe, quem vniuersa mortalitas in hac censura (fœlicitatis) collocat, as *Plinie* speaketh; a Man most Nobly descended; for Riches, Honour, Friends,

Suetonius.

Empire, Fortunate Victories, al-  
 most adored; for bodily good  
 things, of comely stature (*for-*  
*ma eximia, et per omnes etatis gra-*  
*du venustissima*) of most amia-  
 ble visage, and that also Maiesti-  
 call by his bright and shining  
 Eyes (*quibus etiam existimari vole-*  
*bat inesse quiddam diuini vigoris*)  
 his Bodie also hauing a naturall  
 Impression, and spotted Chara-  
 cters of the Celestiall Beare: li-  
 uing to Maturitie, aged three-  
 score and fixteene; of which  
 besides the time of his *Triumui-*  
*rate*, with *Antonius* and *Lepidus*,  
 twelue yeers after that with *An-*  
*toni*<sup>2</sup>, he ruled the State alone forty  
 foure yeeres. He accomplished  
 five Ciuil Warres, two Forraine;  
 closed the Temple of *Ian*<sup>2</sup>, which  
 had

had beene but twice done from the Cities first Foundation: for the loue of his people; (who, *ere collato*, erected a Statue to *Musas*, the Phyfician, which in a Sickenneffe recouered him, and placed it by *Æsculapius*) for the Fame of Posteritie (hauing ftill through all Ages of the World a monethly Anniuerfary, and things of greateft fplendor, expreffed by his Name, *Auguftiffima*) neuer equalled: admired for his many many worthy Acts, and leauing Rome a Marble Citie which he found of Bricke; a Mirrour of Liberalitie, of Seueritie, of Clemencie, of Patience, and Moderation; yea, Famous, for Arts and Studies; of whose Felicitie, feventeene Prefages were Fore-



runners, as if Supernall Powers had thereunto conspired, many Prodigies also before-hand, signifying the prosperous euent of his Warres; and most most famous in this, that in his time, the Lord of Eternity tooke Humane flesh, and vouchsafed to be inrolled his Subiect, before He was borne, *Augustus* his Decree occasioning His Birth at Bethle-hem. As for the Cities, (so many *Cesareas*) built to him by Kings, and so many Temples also, in his life, with the madnesse of infatiate Men to honour his Memorie after his death, recorded by *Suetonius*, and others, I let passe: Hee, they, are passed and long since Vanitie.

Nay, euen of Worldly Happi-  
nesse

nesse no Example can bee giuen, though wee exclude future Hellish Miseries. *Augustus* himselfe thus happie, yet was also in as many things vnhappie and miserable; and let the World be Iudge. Hee was repelled by his Vncle *Iulius*, and *Lepidus* preferred in the Master-ship of the Horse-men; the bloud of so many Citizens in five Ciuill Wars; his owne hurts in the Dalmatian; the odious Proscriptions made in his Triumvirate (wherein *Tully* also lost his life) *Antonie* ouer-topping him in the Authoritie of their ioynt Empire; his flight in the Philippine Warre, and three daies lurking; his swelling Dropsie, painfull Stone, and many other Diseases; the

*Vid. Suet.  
& Plin. l. 7.  
cap. 45.*

many Mutinies of his Souldiers; many Conspiracies against him; so little issue, and that also too much, enough, by the villanie thereof, to swallow yp the sweetest of his Fortunes; the Rebellion of Illyricum; the Dearth, Pestilence, and Miseries in his time; Abdication of *Agrippa*, and desire of him after; his Iealousies of his Wife and *Tiberius* his Successour, a Monster, and the Sonne also of his Enemy; his infamous Pathike abomination in his Youth, (*vide ſne vt Cynædus orbem digito temperat?* spoken in publike Games, being applyed vnto him by the whole people) his many Adulteries, with many other internall Vices, externall Crosses; protest & proclayme against

gainst a Worldly Happinesse in *Augustus*, the Minion of Fortune, and greatest Worldly Favourite.

The World to her Darlings giues no sweet Meats, but she addes Vineger, not to whet the Appetite, but to set the Teeth on edge. But Christians know, that without Christ, all Men are *without Hope, without God in the World*; and therefore without true Goods and Goodnesse.

Eph. 2.

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CHAP. LXXIII.

*Examples of the best state of Men in the Church: Saint PAULS Priviledges, and Censure of Him.*

*Himselfe : Some mention of  
late Occurrents.*



Open the vayle of the Temple, and see, if within the Lappe of the Church, you can see Happinesse flowing from any other Fountaine. How many of the Pharises were admired for learned Lawyers (as *Gamaliel*) for deepe Diuines, for sanctitie of Life, for all Diuine Prerogatiues? Was not *Indas* a Christian, an Apostle, a Preacher sent by Christ himselfe, a Miracle-worker, a Man seeming the Patron of the Poore, and of such authoritie with the Twelue, that when he spoke (so *S. Iohn* relates it) all the rest (as appears by the other

*Ioh. 12.  
Mar. 14.  
Mat. 16.*

other Euangelists) followed his Faction, and all suspected themselves, rather then him (*Master, is it I?*) such opinion had they of his sinceritie? I need not adde, that Judas was a Theefe, an Hypocrite, a Traitor, a IVDAS, the Sonne of Perdition.

If any Man had whereof to reioyce, or trust in the Flesh, Saint PAUL had more; Circumcised the eighth day, of the Stocke of Israel, of the Tribe of BENIAMIN, an Hebrew of the Hebrewes; as touching the Law, a Pharise; concerning Zeale, persecuting the Church, touching the Righteousnesse which is in the Law, blamelesse. See yee not here a blamelesse Moralitie, a Profession of Diuinitie, a great Lawyer, with so many other  
Pre-

Ph. 3. 4.

1. Cor. 4. 7.

Ph. 3. 8, 9.

Prerogatiues , in a *Persecutor*? These things, which others accounted *Gain* , at his Conuer-  
 sion he esteemed and found, in true valuation, to be *Losse*. Yea, and after his *Conuerſion*, after his *Apostleship* , after his *Miracles* , *Conuerſions* of so many Nations, *Labours* more abundant , then of all the rest; after so many *Perils* and *Persecutions*, after his *Exaltation* into the *third Heauen*: yet because *euery Man at his best state* (and what meere Man was euer at such a best state? ) is altogether *Vanitie* (*What hast thou, that thou hast not receiued?* ) he finds a meere *Blanke* in *Computation* and casting vp all his estate, and casts all ouer-boord, to saue his life. Yea doubtlesse  
 (heare

(heare his owne words) and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord, for whom I haue suffered the losse of all things, and doe count them but Dung, that I may winne Christ, and be found in him, not hauing mine owne Righteousnesse, which is of the Law, but that which is, through the Faith of Christ, the Righteousnesse which is of God by Faith. Hee puts off all his owne, to put on Christs Righteousnesse, and that at this present, not long before his death. So vaine a thing is Man, the best of Men, that, as another Prophet proscribeth all our Righteousnesse as filthy Menstruous Ragges; so this sends vs to Christ alone, who is made into vs, of God,

Ph. 3.

EL. 64. 6.



1. Cor. 1. 30

2. Cor. 5.  
ult.

Gal. 2. 20.

God, Wisedome, Righteousnesse,  
Sanctification, and Redemption.

He that knew no Sinne, was made  
Sinne for vs, that we might be made  
the Righteousnesse of God (not  
ours) in him, not in our selues.  
And therefore S. Paul disclaimes  
his owne life, that Christ may liue in  
him, and that what he thence-forth  
liued, might be by the Faith of the  
Sonne of God, who had loued him,  
and giuen himselfe for him.

Herein Paulus was Magnus,  
and better deserued that Name  
(for greater and iuster were his  
Exploits and Conquests) then  
Pompeius Magnus, or Alexander  
Magnus, or Fabius Maximus, or a-  
ny other of those greatest Names  
of Men: nay, till Saulus become  
Paulus, till Man become Little,

No-

Nothing, Vanitie in himselte,  
he is not capable of true Great-  
nesse, of true Happinesse.

And hereby art thou Great  
and Happie, Greatest and most  
Glorious ANNE: (for who  
should, vnder colour of I know  
not what Presumption, hinder  
Beggars also from looking on  
the Sunne, or walking by the  
Light of the Moone? and it is  
the basenesse of the baser Vul-  
gar, that like the Earth, is im-  
propriated; the Heauens and  
nobler Elements are common  
to all: None but \* *Apelles* may  
paint *Alexander*; but his Man  
may hold & behold his Masters  
Worke: and I which began this  
Funerall Meditation presently af-  
ter, & partly on the Occasion of  
that

\* So may  
I say of  
my Graci-  
ous Ma-  
ster, the  
most reue-  
rend Arch-  
bishop of  
Canterbu-  
rie, which  
preached  
at her Ma-  
iesties Fu-  
nerall.



our Hopes, the Mother, of so many Renowned Kings ; not for Thy participation (*Luna luce lucens aliena*) in Crownes and Scepters, in Loue and multitude of Subiects, in Fame, and other the greatest of worldly Greatnesse : but by this *Faith*, which stripped Thee of Thy selfe, before Thou wast stripped of those other Royall Ornaments, and clothed Thee with Christ.

Herein *being dead*, *shee yet speaketh* ; Her Confidence was fixed in the onely Mercie of God, and Merits of Christ : Merits of Others shee vtterly disclaymed ; for *Peter* and *Paul* had need of a Saviour themselves. Christ Himselfe inuites to Himselfe (diuers times Shee

If my cares were then more greedy the happie in that thrōg, or my Pen be here more forward then fitting ; let my loyall Affection and this Argument be Intercessors for my pardon

A a a

re-

repeated it) *Come vnto me all yee that labour, and are beauiē laden, and I will refresh you.* This Faith in more, & more feeling words, vttered in Her Swannes Song, and last Extremes, and agreeing to that liuely Christian vigour in Her course of Life; Her harmelesse & beneficent Power to the Subiect; Her Obsequious and Coniugall respect to His Maiestie; Her dayly Deuotions vowed and performed on Her Knees to the Great King; with many other Her Vertues, which I am vnworthie, vnfit to mention; haue recorded Her Happie, both in a blessed Memorie here, and a memorable Blessednesse for euer; haue proclaymed on Her behalfe, that not Her Maiestie,

stie, Her Selfe, Her Greatnesse,  
and Goodnesse, but Her Morta-  
litie is by Death mortified, Her  
Sepulchre, in Her Monument,  
buried, and Her Vanitie altoge-  
ther vanished.

And now, O Queene, liue for  
euer; liue that true and neuer-  
vanishing Life; reigne with thy  
true Lord and King, the Truth  
and Veritie; enjoy the Ioyes of  
Angels, thy Companions, and  
the Societie of the Heauenly  
first-borne, and the sweet (not  
carnall) loues of thy *Quondam*  
Great, but now farre greater  
Sonne; then an Earthly Prince,  
now a Heauenly King; whom  
Diuine Prouidence called hence  
together with others of Thine  
(here Infants; there, more then

Men) that Thou mightest find of thine Owne, in that Coelestiall Court, to entertaine Thee, and congratulate Thy Welcome.

And Oh, how did wee feare, least our Sinnes, which had now robbed vs of our *Morning-Starre*, that Hopefull HENRY; and of that other Eye of our *Brittish Orbe*, our *Siluer*, Sweet and Gracious *Moone*, would also haue (not eclipsed, but) hastened our remayning *Golden Sunne* out of this *Hemisphere*? That the Heart of our World, the *Sol* (Sole Eye) of our Heauens, the brightest Gemme in the Huge Ring of our Ocean, Great Britaines greatest King, Father of our Peace, Patterne and

and Patron of Learning, Disper-  
fer of the Mists (both Schismes  
and Warres) in Neighbour  
Regions, Light of our Eyes,  
*High Steward* of our Hearts,  
and liuelyest visible Image a-  
mongst vs of the Liuing Inui-  
sible God (by the Vanitie of  
our Sinne) would haue vani-  
shed from our Eyes for euer?  
A Vanitie that had beene to vs,  
and to Him also, as a Man,  
how-euer inuested with all se-  
cular Titles of Greatnesse. But  
Grace had prouided to Him a  
more enduring Kingdome:  
The day of Death had beene  
a Birth-day to Eternitie; Life  
had arisen in Death, and Va-  
nitie had killed His Vanitie  
onely; His Faith in IESVS,

A a a 3 where-



Amos 7.

whereof hee hath called the World, by his Writings, to witnesse, had beene the Defender of Him from Vanitie, who is iustly entituled, the *Defender of the Faith*. But what doth *Amos* (may some *Amaziah* whisper) *at the Kings Court*? I answer, Vanitie is there, and doth more harme then I can: I aske againe, Did not Vanitie moue that question? Doubtlesse, the vanitie of Courtiers, Nobles, Gentry, Citizens, Priests, People, ail sorts, make me afraid; and for the worthinesse of that **I E S V S** alone, to that Blessed **K I N G** of *Kings* to pray, that He will enlarge his Dayes, which hath enlarged his Heart so like to *Salomons*, that my poore skill in Historie knowes

knowes not so neere a Paralell  
in all Ages. Neere said I? in  
two respects before him; that  
the loue of Women (And is not  
this a Miracle, the King of Mi-  
racles, a King to be herein a  
King of himselfe?) hath not;  
doth not misse-lead him; and  
secondly, in this advantage of  
Euangelicall Times, that if *Iohn*  
*Baptist* were greater in the know-  
ledge of Christ, then any which  
had bene borne of Women, and  
the least in the Kingdome of Hea-  
uen, should be greater, and able to  
say more of Christ, then bee;  
what shall we say of Him, not  
the least, but the great Stupor  
and Wonder of Diuines; a  
King of that Nation also?

Mat. II. II.

But what doe I? if I say the

Truth, it seemes, or will in after-Ages (if any Age outliue his learned Moniments) seeme *Flattery* (a Vice which to a King in my opinion is *High-Treason*, & *Exlong* to a private *Man*, as depriving & robbing them of theselues) & if I be silent where my Text saith, *Euery Man*, I may seeme partial: to say much, is little; to say little, nothing: in me, little or much, Truth or Silence, may all be adiudged *Temeritie*, & *Vanitie*; My Text shall speake (let Me be silent) *Euery Mā at his best state is altogether Vanity*. Kings of the best Men, if this be all, are *Subiects of Vanity*: *Subiects of the best Kings*, except the best King renew them, are *Slaves of Vanitie*: *Kings and Subiects are altogether Vanity*.  
But

But heare, O King of Heauen,  
 whose Name is I am, without all  
 shadow of change, to whom we make  
 \*Praiſers & Supplications, Interceſ-  
 ſions, and giuing of Thankes, for all  
 Men, and for Kings; (euen to pray  
 for them, is to acknowledge a Su-  
 perior King, \*Eternall, Inuiſible, only  
 Wiſe, without Whom they are Va-  
 nitie) & grant, that as thou haſt  
 ſhewed \*thy Word vnto our Iacob,  
 thy Statutes and Iudgements to this  
 our Iſrael, and haſt not dealt ſo (in  
 that meaſure) with any King, with  
 any Nation; ſo let the Name of the  
 God of Iacob defend Him, that he  
 may long feed Iacob his Peaple, &  
 Iſrael his Inheritance; according to  
 the integrity of his heart, and guide  
 the by the ſkilfulnes of his hands: that  
 (as in a Northern Climat) his pre-  
 ſence

\* 1. Tim. 2. 1

\* &amp; 1. 17.

\* Pſal. 147.  
20.

sence may cause a long Summers day; that rather His *Sunne*, (this *Sunne*) the Measure and Measurer of Mans dayes, may goe backe, as in *Hezekiahs* time; or stand still as in *Ioshua's* time; or some-what of our Yeeres to bee abridged to lengthen His: Once, that our Sinnes and Vanities bee separated from vs (by thy Grace and our vnfeined Repentance) that they may not separate (not our KING from GOD, but) GOD & his KING from vs: and that after this latter Sunne-set, a Mid-day Sunne (His mature Sonne) may succeed, without interposition of Night in our British Horizon. Amen. Lord Iesus.


But mee thought in the verie  
men-

mention of his Name, I heard  
an *appeale* to Salomon: to Salo-  
mon you shall goe. But whither?  
alas, Salomon is vanished, and  
hath in word and deede left vs  
the best euidence, that Man at  
his best state is Vanitie; his Se-  
pulchre was long seene, but  
longer since buried in it selfe;  
and his suruiuing Workes, the  
*Proverbs*, proouing euery Man a  
Foole, and therefore Vanitie  
(without Christ the true Wise-  
dome) his *Canticles* singing the  
blacknesse of the S P O V S E in  
her selfe; her beautie, only from  
her Lord and Louer: and *Ec-  
clesiastes*, a whole Booke more  
purposely written on this Ar-  
gument. A three-fold Cord of  
Diuine VERITIE, by Hu-  
mane

mane Vanitie, impossible to  
bee broken.

CHAP. LXXIIII.

SALOMON, the most complete  
in all Humane, and some more  
then Humane Excellencies of  
Bodie, Minde, and State, consist  
of Vanitie vpon Record.

 All you now haue an ex-  
ample beyond exam-  
ples, of all internall and  
externall splendor in one Man,  
a Man also studied in this point,  
and purposely making experi-  
ment of this matter in question?  
Looke vpon Salomon, one be-  
fore hee was borne, promised  
and named by Prophecies. Be-  
bold,

hold, a Sonne shall bee borne vnto thee, who shall bee a Man of rest, and I will giue him rest from all his Enemies round about; for his Name shall be SALOMON, \* and I will giue peace and quietnesse vnto Israel in his dayes. Hee shall build an House for my Name, and bee shall bee my Sonne, and I will bee his Father, and I will stablish the Throne of his Kingdome ouer Israel for euer. Neither did G O D repent of this promise, but when he was borne, the Lord loued him: And he sent by the hand of Nathan the Prophet, and he called his name Iedidiah (loued of God) because of the Lord. Now for his Felicitie, it was such, that the Miracle of Earth and Mirrour of Heauen was built and consecrated by

1. Chron.  
22.9, 10.

\* Peace-  
able or  
Peacema-  
ker.

2. Sa. 12.25



1. Kings 8.

11.

1. King. 10

by him, God himlelte in visible Glorie taking possession of the House which Salomon had built, so that the Priests could not stand to minister, because of the Cloud, for the glorie of the Lord had filled the House of the Lord. And how poore were the Hecatombæ of Heathen Princes, compared to Salomons Peace Offerings at the Consecration 22000. Oxen, & 120000. Sheepe? What should I adde those new and farre Nauigations to Ophir, the Sea and Earth presenting Salomon a Tribute of Rarities? His Reuenues, Customes, most magnificent Palace, Throne, (*the like not in any Kingdome*) Vtenfils of Gold (*Siluer was nothing accounted of in the dayes of Salomon*) Cha-

Chariots, Horses, Golden Targets, Almug Trees, precious Stones? Yea, all the Earth sought to Salomon, and brought euerie Man his Present: and the King made Siluer to bee in Ierusalem as Stones, and Cedars made hee to bee as the Sycomore Trees that are in the Vale, for abundance.

But the Soules riches are the richest! Salomon had both, and exceeded all the Kings of the Earth for Riches and for Wisdome: Loe, I haue giuen thee (saith Wisdome himselfe) a wise & an vnderstanding heart, so that there was none like thee before thee, neither after thee shall any arise like vnto thee: and I haue also giuen thee Riches and Honour, so that there shall not bee any among the Kings like vnto

1.Kings 3.  
12.

1.Kings 4.  
31.

Ver. 32.

unto thee all thy dayes. And hee was  
 wiser then all Men, and his Fame  
 was in all Nations round about.  
 For his Ethikes, Oeconomikes,  
 Politikes: hee spake 3000. Pro-  
 uerbes: and his Songs (One is ex-  
 tant of the deepest Mysteries in  
 Diuinitie) were a thousand and  
 five. Touching Naturall Philo-  
 sophie, not coniecturally, as Ari-  
 stotle and Theophrastus, but by  
 Diuine Wisdome: Hce spake of  
 Trees from the Cedar to the Hysope;  
 hee spake also of Beasts, and of  
 Fawles, and of creeping Things, and  
 of Fishes. And there came of all  
 people to heare the Wisdome of Sa-  
 lomon, from all the Kings of the  
 Earth, which had heard of his Wis-  
 dome. Yea, a glorious Queene  
 came from a farre Countrey,  
 with

Ver. 33.

Ver. 34.

with a magnificent Trayne, and munificent Presents, to prooue him with hard questions, all which hee told her, and so dazled her Eyes with stupor and amazement, that she accounted his Fame a Mincer, and (contrarie to her wont) a Halfe-reporter of his Prosperitie and Wisedome; and admired in his Men (that which to all Men we deny) their Happinesse. *Happie are thy Men, happie are these thy Seruants, which stand continually before thee, and beare thy Wisedome.* Shall I adde, that *Salomon* was also in all these a Figure of CHRIST, whose Throne alone is stablished for euer; and the most liuely Figure that euer was of Him, the King of his Church? that *Salomon*

1.Kin.10.8.

B b b

was

2.Tim.3.16

2.Pet.1.21

was a holy Man (for God loueth not Sinners) a Prophet and Penman of three Bookes of Scripture, and *all Scripture is giuen by inspiration of G O D, a Word of Propheſie, which holy Men of God ſpake, as they were mooued by the holy Ghoſt ?* that wee haue all theſe things related to vs, not by humane Hiſtorie, wherein falſhood can ſcarſly be auoided, but by Diuine Teſtimonie ?

1.King.11.

Yet the ſame Scriptures witneſſe (turne now the other ſide of the Leaſe, behold, the blacke Booke) King *Salomon* loued many ſtrange Women of the Nations which God had prohibited, had ſeuene hundred Wiues, and three hundred Concubines, and *Salomon* (ouerthrowne by  
Wo-

Women: a disgracefull Foyle) did euill in the sight of the Lord: he which had built the Temple, builded an high place for Chemosh and for Moleth, the abominations of the Heathen, and for all his strange Wiues; and these things remayned long-after as Moniments of his shame, scandals to Posterity, & the seeming Sepulchres of Salomons sinceritie. The Lord was angrie with him, and stirred vp Aduersaries vnto him, Hadad the Ammonite, and Ieroboam, and Rexon; yea, and caused Ahijah the Prophet, to prophesie euill of Salomon; & this glorious Sunne, after so faire a day, set in a Cloud; for euery Man at his best state is altogether Vanitie. *Habemus confitentem reum: Salo-*

2.King.23.  
13.

*man writ a Booke to preach this, together with his Repentance to all Posteritie; the Theme whereof is Vanitie of Vanities, all is Vanitie: the Arguments drawne out of the profunditie of his Speculations, the certaintie of his Obseruations, and the Example of Himselfe; a Man most able by his Wisedome, Riches, and sensuall experience to finde the account; who also purposely gaue his heart to seeke and search out by Wisedome all the Workes that are done vnder the Sunne, and behold (Summa rotalis) all is Vanitie and Vexation of spirit. The Book is in your hands, and might haue kept this out of them, if yee were good Students therein. But is all Vanitie?*

tie? then this also: and to what end should Men take notice of an incurable Disease? Nay, the end of that, of this Booke is, to teach that *whatsoever is of the flesh is flesh*, that Man without supernaturall Grace, or by naturall Arrogance ascribing merit and confidence to that Grace (which passing thorow so foule a Pipe, though in it selfe Water of Life, sustaynes some inherent pollution and imperfection) is Vanitie, altogether Vanitie. Hee began his *Prouerbs* with, *The feare of the Lord is the beginning of Wisedome*; he ends with this, *Let vs heare the conclusion of the whole matter*, (so Salomon concludes his Booke, *I this singula generum*) *Feare God, and keep his Com-*



*mandements, for this is the whole  
durie of Man, or (as Broughton,  
and the Vulgar reade it) hoc est e-  
nim omnis homo, this is all the Man:  
as if Man, til he put off himselfe,  
& put on this feare of God, were  
not a Man at all, and no further  
then he hath put on Christ, hath  
put on true Humanitie; that  
which hee now and of himselfe  
hath, being altogether Vanitie.*

---

CHAP. LXXV.

*Mans Vanitie in generibus sin-  
gulorum; the vnited forces of  
Men in Antiquitie, Vniuersality,  
Consent: and first, of the first  
Age.*

**N**ow, if yee thinke the Case  
is altered by genera *singu-  
lorum,*

lorum, and to preuaile with multitudes, *Et quæ non prosunt singula, multa inuant*; the Truth is impregnable, and concludeth Vanitie against Armies, Cities, Nations, Worlds of Men. If thou knowest, saith Learned S C A L I G E R, what a Man is, thou mayst easily know thy selfe to be nothing. But I am wont to say that we are not Men, but pieces of Man, of all which together somewhat may be made, not great, of each asunder almost lesse then nothing. Acutely and like thy selfe Great I V L I V S: but D A V I D S Commission is larger, and cuts deeper; All together are altogether Vanitie: whether the Faggot or euerie sticke, an Arrow or the whole Quiver, the Case is alike, Con-

Exerc. 148.

*clusio sequitur deterio rem partem.*  
 Can a Million of Millions of  
 Ciphers signifie any more then  
 one Cipher? great store of Stub-  
 ble, is but greater store of Fuel  
 to kindle the greatest fire: are  
 they not so many Vanities?  
 are they not so many more Wit-  
 nesses of this Vnitie and Ve-  
 ritie, that *euery Man is Vanitie?*  
 A World of Men are Men, the  
 number is increased, to the  
 weight nothing added.

This verie name, *The World*,  
 is for this cause taken in ill sense:  
*The whole* <sup>a</sup> *World*, saith Saint  
 I O H N, *lyeth in wickednesse.* And  
 Be <sup>b</sup> *not conformed to this World*,  
 saith Saint P A V L. *Christ prays*  
<sup>c</sup> *not for the World.* Wide <sup>d</sup> *is the*  
*Gate, and broad is the way that*  
*leades*

a 1. Io. 5. 19.

b Ro. 12. 3.

c Ioh. 17. 9

d Mat. 7. 13

leades to destruction, and many there  
be which goe in thereat. The infe-  
cted multitude, is like a publike  
Rebellion. Thou shalt not follow  
a multitude to doe euill, is a Legall  
Statute. An Epidemical Disease,  
a generall Pestilence, is the euill  
of the multitude, the more the  
worse. If publike assault bee  
made against good manners,  
wee must eyther hate (it is <sup>f</sup> Se-  
neca's speech) or conforme, wee  
must eyther bee like the euill,  
because they are many, or Ene-  
mies to many, because vnlike.

c Ex. 23. 2.

f Sen. Ep. 7.

Antiquitie, Uniuersalitie, Con-  
sent, seeme a three-fold Cord  
not to bee broken, a glorious  
Triumvirate; yet are but a Tri-  
nitie of Vanitie, dealing with  
Verity, like those three Romane

Ty-

g. Gen. 4.1.

h. Ver. 16.

Tyrants, which proscribed the best Citizens. The first Antiquitie, Vniuersalitie, and Consent, were in *Adam* and *Eue*, which conspired with the *Old Serpent*, and consented together, to make Satans Empire Vniuersall. This lost them Paradise. When their number was increased, *I haue & gotten a Man* (said his Mother) *from the Lord*; from him indeede, in another sence. And <sup>h</sup> *Cain* went out from the presence of the Lord, and dwelt in the Land of *Nod*, of Vexation and Agitation, a *Fugitiue and Vagabond in the Earth*. Shee calls him a Man, who proued a Man-slayer; slew *Vanitie* (so doth *Abel*, the name of the next Man,

Man, signifie ) but reserued it aliue , and nothing else aliue in himselfe. *Abel* addes to the number of Men : And how soone was this Addition subtracted ? *Abel* is not able and strong, but in true signification, Vanitie, and leaues *Abel* mourning for a Legacie to his Parents. *Seth* is the next of *Adams* sonnes ; but how manifold, meane while, was *Caine's* Posteritie ? It was time, when *Enos* was borne , for Men to begin to call on the Name of the Lord, Vanitie was now so multiplied.

*Vet. ult.*

But how soone ( so vaine a thing is Man ) did these Sonnes of God mixe themselues with those Daughters of Men, and pro-

Gen. 6. 5.

procreated *Giants, Champions of Vanitie?* And God saw, that the wickednesse of Man was great in the Earth, and that (behold a full and adequate Example to this Rule) euery imagination of the thoughts of his heart was onely euill continually. Here was *Uniuersa Vanitas*, a Deluge of Vanitie, the cause of *Uniuersa Vastitas*, a Deluge of Waters, which made Men to vanish vtterly out of the World. *Antiquitie, Vniuersalitie, Consent*, a whole World, the *ancientest World*, perished in this Vacuitie, caused by Vanitie.

CHAP.

CHAP. LXXVI.

*Vanitie escapes the Floud, and  
drownes the succeeding Ages  
before Christ.*

**G**OD in mercie remem-  
bred *Noah*, a Remnant  
was saued in the Arke,  
and so Vanitie escaped Drow-  
ning, and out-liued the Floud.  
I will not, with *Ham*, reueale the  
Patriarkes Turpitude, that is, his  
Vanitie: But how soone, and the  
new World bethought them  
with Vniuersalitie, Antiquitie,  
and Consent of a *Citie and Tower*,  
to get them a Name? *Egregium*  
*verò nomen!* the name of Babel  
or Confusion to this day.

Gen. 11.

*Abraham* is selected (the whole  
VWorld



World declining to Wickednesse) to be the *Father of the Faithfull*: But to omit the Vanities twice incurred concerning his Wife; how soone, euen in his life time, was *Ismael*, and his Posteritie by *Keturah*, cut off from the promised Hopes; and in *Isaak* must his Seed be called? In *Isaaks* Posteritie, to let passe him whom God hated, did not *Iacobs* other Sonnes sell innocent *Ioseph*, and their Fathers Ioyes, in the same Bargaine? How cruell were *Simeon* and *Leui*? How trayterous were they all against the *Schechemites*? How impure *Ruben* and *Judah*? How did all their Posteritie serue a base intolerable Bondage in Egypt? How basely

ly did they behaue themselves, in Murmurings, Lustings, Idolatries, and manifold Abominations, notwithstanding the many Miracles, in Deliuering, Teaching, Feeding, Clothing them; insomuch, that of six hundred thousand Men, onely two entered the promised Possession: Such an Vniuersall Consent of Vanitie was in all that Antiquitie?

Let the Diuine Historie tell you the succession of their Vanities, till ten Tribes were circumcised in a neuer-recovered Schisme from the true Circumcision: The other soone after carried to Babylon, in a miserable Captiuitie; neuer recovering their Pristine Splendour,

nor

\* Io. 7. & 9.  
& 11. & c.

Mat. 26. 4.  
& ver. 57.

\* Act. 4. &  
5. & 6. &  
23. & 24.  
& c.

Pl. 147. 20.

nor puritie of their Language. I omit their many Warres and Miseries; but how many \* *Councils* ( *Nationall*, and *Generall*, were then the same, the Church being folded in that Nation ) against Christ? Was it not decreed in one of them, to excommunicate all that professed Him? in another, to kill Him? in another, they condemned Him: And if any except against the Generalitie, they may take in *Herod* and *Pilate*, which gaue their consent also. Did not the same Vanitie appeare in a conspired vnitie against Christ, in persecuting the \* *Apostles*? Yet was this Nation the onely exempt from Vanitie, and Verities onely Peculiar. *Hee shewed*  
his

his Word vnto Iacob, his Statutes and his Iudgements vnto Israel; hee dealt not so with any Nation; neither had the Heathen knowledge of his Lawes. GOD would not take the Childrens Bread, and cast it to Dogges. Such were the Heathen in Diuine account, Dogges; the House of Israel, Lost Sheepe; both Vanitie.

Mat. 15.  
24, 26.

Goe now and boast of Vniuersalitie, Antiquitie, Consent of Men, vniuersally, anciently consenting in Vanitie.

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CHAP. LXXVII.

Generall Councils of Christian combined Forces examined: The

Ccc

cause

*cause of their and the Catholike  
Roman Vanitie.*

**A**S for the Times since;  
to omit the Combination of Iew and Gentile, in rayſing continuall Perſecutions againſt Diuine Truth, Veritie by Diuine Hand preuailing againſt Humane Vanitie; who ſees not, that Councells haue erred? That Councell hath decreed againſt Councell? As the former Nicene, and that of Ariminum; the ſecond Nicene, and that of Frankford, and many others? And that moſt glorious and reuerend Councell of Nice, but for one *Paphnutius*, had erroneouſly decreed againſt Priests Mariages? And how ſoone,

foone, in the best Act thereof,  
 did it in manner vanish, the  
 whole VWorld groaning, and  
 wondering to see it selfe an Ar-  
 rian? *Athanasius* against the  
 World, and the World against  
*Athanasius*; like *Elias* or *Micahiah*  
 against so many false prophets?  
 Nay, One in the Worlds Thea-  
 tre against all Men? To say, the  
 Pope gaue not his Consent, and  
 thence grew the Error, is a new  
 Nicetie, not worth mentioning,  
 the true cause, Christ Himselfe  
 giueth, \* *In vaine doe they wor-  
 ship Me, teaching for Doctrines,  
 Commandements of Men.* This is  
 that *Wild Vine*, \* or *Gourd*, which  
 causeth *Death in the Pot*, I know  
 not how, *Mortale* and *Rationale*  
 being ioyned in the very defi-  
 nition

\* Mat. 15. 9

\* 2. King.  
 4. 40.

nition of Man. As for the Popes Authoritie, I confesse it furtheth much, in later Councells specially; because as *Every Man is a Liar*, so his Holinesse is predominant; not onely a Man, which (they say) is proued by the Porphyrie Chayre; but *ὁ ἀρχαῖος τῆς ἀμαρτίας*, that Man of Sinne, the Sonne of Perdition, eldest Sonne of him that is the Father of Lies. And when Councells are subiected to this one Man (whosoeuer be Caiaphas for that yeere) is it possible they should erre, which can so easily haue the holy Spirit sent from Rome in a Boxe?

And although former Times esteemed the Councell, as the Church representatiue, of farre greater

greater power then the Pope;  
and the late Councell \* of Con-  
stance deposed three Popes (the  
Romish Church had then a Cer-  
berian Head) *Benedict, Gregorie,*  
and *John*; decreed the Authori-  
tie of the Councell above the  
Pope, and created a new Pope,  
*Martin* the fifth; and although  
the Councell of \* *Basil* ratified  
the Councells preeminence a-  
foresaid: yet the Councell of  
*Lateran*, vnder *Leo* the Tenth,  
reuerfed it; and the late Coun-  
cell of *Trent* solemnely decreed  
a Supplication to the Pope, for  
Approbation, basely subiecting  
themselves to Papall seruitude,  
and that openly for who doubts,  
that the Popes spirit had ruled  
all before? And this Power of

\* An. 1414.

\* Con. Bas.  
Sess. 33.

Con. Lat.  
Sess. 11.

Con. Trent.  
Sess. 48.



the Pope, simply and absolutely above the vniuersall Church, and all Generall Councells, is *serè de fide*, well-nigh an Article of Faith; neither \* can this (All-can Man) subiect himselfe to a Councell. Thus Cardinall Bellarmine.

\* Bell. de  
Concil. l. 2.  
c. 17, 18.

And what needes then any Councell at all? Or what needed the Popes to erect so many Bishopricks in Italy, that the Italian Faction, guided by their Pope, might preuaile in all Councells by pluralitie of Voices? *Hac illa est Helena* (Espen-cæus, one of their owne, affirms it) *que nuper Tridenti obtinuit*. But I may not wade into Controuersies: it is apparant, whether the Pope, or the Councell, Man or Men, in that best state,  
Uni-

G. Esp. com.  
Tit. 1.

*Uniuersa Vanitas*, they are altogether Vanitie. A Councell of Holy Men, a Parliament of Politike Men, an Armie of Warriours, a World of Nations, all are Men, and all Men are altogether Vanitie.

The Scripture prophesieth, and hath foretold the Combination of all sorts of Men in the Raigne of Antichrist. As the whole World in manner went after the Deuill in Heathenish Impieties before Christ; so in the later Ages of the World, Babylon is said to *make all Nations drink of the wine of the wrath of her Fornication*. A Beast rising out of the Sea, receiued power of the Dragon; and all the World wondered after the Beast: And they wor-

Reu. 14. 3.

Re. 13. 3, 4.

Verse 7. 2.

Rhem. an-  
not. in 2.  
Theff. 2.

kipped the Dragon which gave  
power vnto the Beast, and they wor-  
shipped the Beast. And it was given  
vnto him to make Warre with the  
Saints and over-come them; and  
power was given him ouer all Kin-  
reds, and Tongues, and Nations.  
And all that dwell in the Earth shall  
worship him, whose Names are not  
written in the Lambes Booke of  
Life. Our Aduersaries, which so  
much vrge *Visibilitie* and *Succes-  
sion*, yet grant that the great An-  
tichrist shall abolish the publike  
exercise of all other Religions  
true and false, and pull downe  
both the blessed Sacrament of  
the Altar, and the Idols of the  
Gentiles, and Sacrifices of the  
Iewes, and all kind of religious  
Worship, sauing that which  
must

must bee done to himselfe alone. Thus shall he rule over the whole World. And the Antichristian revolt shall bee from the Catholike Church. So *Perrin*; in the time of Antichrist there shall bee no Sacrament in publike places: so *Acosta*; the Priests lamenting, the Church doores destroyed, the Altars forsaken, the Church emptie, because there are none to come to the Lambes Solemnitie. Now apply this to Rome and the Papacie, which Our Authors have done, and you shall see the Reason (which they see not, because they are drunken with this Wine) of the so much gloried *visibilitie* of their Church, and the objected *invisibilitie* of ours; the

*Per. in Daniel, p. 714.*

*Ac. de Tép. Nouv. l. 2. cap. 15.*

Reuel. 12.

*niuerſalitie of Humane Vanitie.*  
 Men preuailed in publike againſt  
 the Scripture by their Tradition-  
*ons, driuing and persecuting the*  
*Woman into the Wilderneſſe;* till  
 now in later times God hath  
 ſent forth his Seruants, not to  
 preach a new Truth, but to re-  
 new that which by Men had  
 beene long captiued in and by  
 miſtie Myſteries, ſtrange Lan-  
 guage, Humane Policies, Po-  
 piſh Ambition, and Heatheniſh  
 Superſtition; and ſo to recouer  
 the Church by degrees from her  
 long ouer-spreading Leproſie.  
 The Vanitie of Man was the  
 Mother, is the Nurſe of Pope-  
 rie; & this is the Characteriſticall  
 difference betwixt vs and them;  
 We appeale to the Truth of God  
 in

in all cases of difference, challenging the Inheritance by the last Will, and hauing recourse to our Fathers written Testament (as *Optatus* speaketh against the Donatists:) they serue and obserue Christ, by the Precepts of Men; alledging I know not what *Nuncupatine Will*, and vnwritten Traditions. And for Antichrist, they are like the Men which dwelt at the Catadupes or Falls of Nilus, which by hearing, lose their hearing, and can see no Wood for Trees, in the Thickets whereof they are intangled.

*Optat. l. 5.  
cont. Parm.*

CHAP.

## CHAP. LXXVIII.

*The Vanitie of Armies, Nations,  
Cities, Worlds.*

**O**F the Vanitie of *Armies*, all Histories are Euidences, some scarred away with a noyse, as the *Aramites*; some killing themselves, embroyled in Mutinies, as the *Madianites*; some by an Angell, as *Senacheribs*; some by Famine, as that of *Cambyset*; some by Pestilence, or other diseases; and most by the Sword, which deuoures on both sides. The very *Armes* of Armies is *Death in a bloudie Field*, that is, the Vanitie of Men; where (by a worse eruption then that of *Hecla*, or that  
of

2.King.7.6  
Iudg.7.22.

of *Aetna*, or other fierie Hills) the fire of Hel hath seemed to break forth into the earth, to the Confusion of Mankind; Men prouing Beasts and Detiils in mutuall Destructions and Desolations. Euen the iustest and holiest Warre hath a bloudy Character: *David* might not (because a Man of Bloud) build the Temple: and Man is Vanitie, which only by sheading of Bloud, can preserue his Bloud from being shed. But for Armies, *Xerxes* (which led the greatest that better Histories mention) is fittest Witnesse, both in the base Dissolution thereof, and his cowardly Flight; and also in those teares which hee shed, beholding his World of Men in Armes together,



ther, that within one hundred Yeeres there would not be one of them suruiuing.

Esay 40.17

For Nations, *Esay* hath said, and wee before out of him, *All Nations before him are as nothing, and they are counted to him lesse then nothing and Vanitie.* It were an easie thing to make a Catalogue of Nationall Vices, and to muster before you the Asian Luxurie, American Fumes, African Perfumes, Persian Delicacies, Punike Perfidie, Cretan Lying, Egyptian Superstition, Turkish Idlenesse and Insolence, Irish Leuitie, French On-sets, and Italian Iealousies, Blasphemies, Hypocrisies, Othes, Curses, the drunken Dutch, the Merrie Greeke, the Vsurious Iew, the Proud

Proud and Complementall Spaniard, the English Fashionmonger, &c.

But I had rather let you see representatiue Nations in *Cities*. Yet what needed Cities, if Men were not Vanitie? or Walls of safetie, if one Man sought not, another feared not, the ruine of Man? And therefore Conscious *Cain* was the first Founder of a Citie. As for Multitudes of Men therein, they are as the manifold Pillars of Smoke ouer the Citie, which combine into one foggie mist; or as in the Plague-time, cause greater Vanitie by mutuall Infection and Contagion. Look to their *Mysteries* and *Companies*; and are there not two Companies, (and yet

Gen. 4. 17.

*Tert. de  
spectac.*

yet no Companies) Usurers and  
Sacrilegious, the greatest?  
Looke to their *Theatres*, if wee  
will not with *Tertullian*, brand  
them, for *Sacraria Veneris*, insti-  
tuted as the Devils Pompe, and  
for his Superstitions and Lusts;  
who there possessing a Woman,  
answered, *Inueni in meo*, (I con-  
fesse, there is some difference  
twixt our Playes and those of  
Heathens, in respect of a named  
Idoll or Superstition; but o-  
therwise his Arguments, most  
of them attach ours, aswell as  
theirs, and in some prophane  
abuses of holy things, ours are  
worse then theirs) we may safely  
and boldly say thus much, that  
they are the publike Sinkes &  
Confluence of Idlenesse, and  
too

too too frequented Schooles of Vanitie; Where our Gentry, which leaue their Countrey Habitations, to infest the City, spend some of their houres, to bee instructed in the Arts and Mysteries of Secular Vanity; and passe their vnprofitable liues in a Dreame. But they doe not intend Holinesse, when they goe to a Play ! their scope is that mirth which wee call Vanitie, arising from sinnes, represented in *\*adulterated* and fained action: nor need they Recreation which are alway idle.

Now for publike Courts, *O Curias hominum, O quantum est in rebus inane !* There, indeed, are the Thrones for Iudgement, but we will not looke so high. And  
D d d would

\* So Tert.  
And Hypocrita  
signifieth an  
Hypocrite  
& a Stage-  
player.

would G O D Vanitie might neuer perch so high, that in a Court of Graue *Senatours*, wee might suppose there should present themselues an Assembly of Graue *Seniours*, (use the Greeke word if you will) and with all milde insinuations (*the poore speaketh with Prayers*) beseech, that They would appoint some time at their owne best leisure, when some of Them deputed to this Businesse, might heare the others Grievances, in a Case which the Law of G O D in both Tables, and of M A N in both Courts, exacted. This (what *Diuano* would haue done it?) is too weightie, it must bee considered of further, and with a *Deferendo*, they are dismissed!

Ima-

Imagine this; and imagine Men themselves, so vaine as to feare to heare, to examine, lest (the force of Light is such) they should also bee equall Iudges against their owne Iniquitie; *Iudices, consitentes rei!* when They will doe nothing, they will take leisure to consider, whether They may consider at leisure: the O-ther must bee put off till after-ward! *Dic mihi quando Cras istud veniet?* Or to speake as to Marchants, *Numquid apud Partbos Armeniósue latet?* (I will not say that from the *Indies*, they haue since had diuers Returns) Or to speake as to Citizens, *Cras istud quanti, dic mihi, possit emi?* Is it shipped in some Bottome for the *Straites*, and hath met

*Martial.*

D d d 2

with

with some of Algier Purchasers, which haue taken or sunke it? howeuer; this *deferre, auferre est*. This I haue propounded as an imaginarie Case to be discuffed; you may (if you will) passe it ouer as a *Dreame*, which I haue *seene in the dayes of my Vanitie*: for waking Men, because they are Vanitie, may refuse to doe Iustice: but to heare; that at leisure, and to be themselues selected Arbiters in their own Case, and yet reiect it, you will easily grant is but a Dreame and Vanitie. It is time now to awaken, and visit their Temples. They are full and frequented; but are not the former *Sacraria* more? Many resort to them ! but is it not to see and to bee seene? to see  
and

and heare Fashions? and which is worst, they see, and do; heare, and doe not. Once, *Cities*, *Nations*, *Armies*, all are Men, and *E-very Man at his best state is Vanitie*. If you should instance in a whole *World*, in diuers *Worlds*, *Alexander* would with his teares prooue the Vanitie of them all; who hearing the Philosophers Opinions of many *Worlds*, wept at the smalnesse and slownesse of his Conquests; as if the *World* had not beene Morfell bigge enough for that vaine ambitious appetite, which then would haue beene as sicke for new *Worlds*, as hee had beene eager of this.



## CHAP. LXXIX.

*Mans Vanitie best knowne by the  
price payd to redeeme it ; the Ne-  
cessitie, Nature and Order of our  
Communion with Christ the se-  
cond ADAM.*

**I**F yee receiue the witnesse  
of Men, the witnesse of  
God is greater. Hee that  
will thorowly see the Vanitie of  
Man, of all Men, of all Men  
in the best state, let him looke  
vpon Him that is more then a  
Man, God manifested in the flesh ;  
there shall hee haue an *Ecce ho-  
mo* indeed, and in that Glasse  
shall hee best see the Quantitie,  
the Qualitie, the Vniuersalitie of  
Mans Vanitie. *The Word was  
made*

*made flesh:* He tooke not the *person of a Man*, as the Nestorians fancie; but that he might in one person represent all Man-kinde, and deriue the benefit of Redemption to the *whole nature of Man*, in his Incarnation He *assumed that Nature*: the Person of the Word remayning what before he was, did take and Hypostatically assume the Nature of Man, *the Seede of Abraham*, the Principles of our Nature, which his Humanitie subsisted not by Humane personall subsistence, as in other Men, but in the person of the Word. One Nature assumed not another Nature (then had all the Persons equally and wholly communicating in that Indiuiduall Nature, beene

Incarnate ) nor did one Person assume another Person, lest the benefit should in that Person haue stayed: but the Person of the Sonne, in Nature God, tooke the Nature of Man, and without change of the God-head into Flesh, or alteration of the God-head in the Flesh, or confusion of the God-head with the Flesh, *The Word was made Flesh.*

Farre be that Blacknesse of more then Satanicall Blasphemie from me, to search for Vanitie in Him, who proclaymes Himselfe the *Veritie*. But our Vanitie is best seene, in this price payd to redeeme it; *Hee that knew no Sinne, being made Sinne for vs, that we might be made the Righ-*

2. Cor. 5.  
vlt.

*Righteousnesse of God in him.* We are by nature the sonnes of *Adam*; of whom, by naturall Generation we receiue at once to be Men and Sinners; and wee grow as wilde Branches out of that wilde Vine, fructifying (as is said) wilde Grapes. The sonnes of God haue Gods owne naturall Sonne, as a second *Adam*, from Heauen; whose Race and Progenie they are, by spirituall Regeneration: Hee is in vs, to the deriuation of a better life, as the Vine in the Branches, which are inoculated and incorporate by Heauenly Husbandrie into it: and wee in him, as the Branches in that Vine, whence they receiue a new life; that life which is according to Godlinesse, by Saint  
*Peter*

a 2. Pet. 1.

4.

b Io. 14. 19

Peter called the <sup>a</sup> Participation of the Diuine Nature; and <sup>b</sup> because he liues, we liue also.

c Rom. 8. 9

d Eph. 5.  
30.

e 1. Io. 3. 3.

The Communion wee haue with Him, is three-fold; first, of Nature, whereby He is *Flesh of our Flesh, and Bone of our Bone*; and so all Men haue communion with him: the second, *Spiritual*, and hee which <sup>c</sup> hath not the Spirit of Christ, is none of his; and by this Spirit of the Sonne being incorporate into Him, wee are <sup>d</sup> Members of his Bodie, of his Flesh, and of his Bones: the third, in Glorie; <sup>e</sup> When he shall appeare, we shall be like him, for we shall see him as he is. These are subordinate, Nature to Grace, and Grace to Glorie. As Adam is in vs as an originall cause of  
our

our Nature, of Sinne, and of Death; so Christ, hauing *Adams* Nature as we haue, (the Procreation by Masculine Seed, manner of Subsistence, and vicious Accidents, excepted) hath from the *Fountaine of the God-head*, stored that *Cisterne of the Manhood* with *fulnesse of the Spirit*, that so he might be to vs a<sup>t</sup> *quicken-  
ing Spirit*.

f 1. Cor.  
15. 45.

\* Hook. Ec.  
Pol. l. 5. 111  
§. 56.

g. 10. 3. 34.

His \* Spirit quickneth; that wherewith he quickeneth, is his *Flesh*. ‡ *God giues not the Spirit by measure vnto him*; not that his *Humane Nature* is capable of *Infinitenesse*, but is that *Cisterne* into which that *Fountaine of Deitie* euer floweth and ouerfloweth, that of *his fulnesse* wee may receiue *Grace for Grace*.

<sup>h</sup> For

h Io. 17. 19

i Io. 15. 1.  
 k Gal. 3. 16.  
 l Eph. 2.  
 15. 21.  
 m 1. Cor.  
 12. 12.

<sup>h</sup> For our sakes sanctified he himselfe, giuing as God, and taking as Man, in that Treasurie of His Humanitie, the *Treasures of Wisdom and Knowledge*; so to deriue to vs Benediction, by communion of His Spirit, as *Adam* doth Malediction, by communitie of Nature. And because Wee are with Him *one* <sup>i</sup> *Vine*, *one* <sup>k</sup> *bles-  
sed Seed*, *one* <sup>l</sup> *Temple*, *one New  
Man*, *one* <sup>m</sup> *Christ*; therefore we communicate with Him; partly, by *Imputation*, his Doings and Sufferings, actiue and passiue Righteousnesse, which were inherent in Him, being imputed to vs as the members of that Head; and partly, by *habituall and reall infusion*, as when Grace is inwardly bestowed while we are  
on

on Earth, and afterward more fully, both our Soules and Bodies made like to His in Glorie. The first thing infused, is the Spirit, *as the Seed of God*, and beginning of Life, without which *wee are dead in Trespases and Sinnes*, altogether Vanitie; and then first Vanitie begins to vanish in Man, when the Spirit of Truth vnites him in that Communion of Saints to that true Vine. Hence onely, hence is all our Veritie; the \* same Spirit which anoynted the Blessed Soule of our Sauour Christ, so formalizing, vniting, and actuating his whole Race; as if both Hee and They were so many Limbes compacted into one Bodie, by being quickened

\* Hook. ubi  
sup.



ned with one and the same Soule.

### CHAP. LXXX.

*Christ, the incarnate Veritie, giues first and onely vanishing to Mans Vanitie; and how the same is communicated to vs.*

**B**Vt wherefore is this Digression? Nay, no Digression! but that wee might see the cure of Vanitie, (without which knowledge, it were meere Vanitie to know our Vanitie) we see not onely the Fountaine, the infinite Mercies of God; the Cisterne, God hath giuen to vs eternall Life, and this Life is in his Sonne: He that hath

batb the Sonne, batb Life ; be that  
batb not the Sonne, batb not Life ;  
and the Meanes, whereby Wis-  
dome built her House, and hewed  
the seven Pillars of the Church,  
by being built Himselfe, and  
made a Bodily Temple; that He  
communicating with vs in Na-  
ture, might make our Nature  
capable to receiue both that Im-  
putation, whereby He is made  
vnto vs Wisdome, Righteousnesse,  
Sanctification, and Redemption ;  
and that Infusion, whereby wee  
bring forth the fruits of the Spi-  
rit: In both which, is both a  
Merit for Imputation (He died  
for our Sinnes, and rose againe for  
our Iustification) and a \* Vertue  
goes out of him, to cure vs, which  
are \* *corrupti*, planted together with  
him

\* Lu. 8. 46.

\* Rom. 6.  
5, 6, 8, 11.

him into the similitude of his Death and Resurrection, our old Man being crucified with him ; that being dead with Christ, we may also liue with him, dead vnto sinne, and aliuē vnto God by Iesus Christ our Lord. For when wee were altogether Vanitie, or in the Apostles Dialect, dead in sinnes, he quickened vs together with Christ, and hath rayſed vs vp together, and made vs sit together in heavenly Places in Christ Iesus : Now in Him, as our Head, rayſed out of the Waues and Gulfe of Death and the Graue ; after, with Him, when He shall rayſe our vile Bodies, and fashion them like to his owne glorious Bodie, according to the mightie working, whereby he is able to subdue all things to himselfe.

This

Eph. 2. 5, 6.

Ph. 3. ult.

This may hereafter proue  
the Subiect of another Taske;  
That as here I haue shewed the  
Fall and Vanitie; there I may  
shew the Resurrection and Ex-  
altation of Man; the Grace, and  
some glimpses of Glorie vouch-  
safed by the Great Creator to  
this vnworthie Creature, this  
Microcosme of Man. In meane  
while, let vs see our owne Vani-  
tie, not weighed in the corrupt  
Ballance of partiall Reason, but  
in Diuine Computation; who in  
His loue seeking to recouer vs  
from our Vanitie, in His Wis-  
dome found This the Onely  
Meane, That the Sonne of God  
should become the Sonne of  
Man, to exalt the sonnes of Men  
to this Prerogatiue, That they  
E e e should

should be called *the Sonnes and Heires of God.*

### CHAP. LXXXI.

*What our Lord did, and suffered, to effect and purchase this our Redemption from Vanitie; his Humiliation in his Incarnation, Birth, and Life.*

**C**HRISTS Humiliation is our Exaltation. Let vs take a brieft view of that which might astonish Angels; the substance and circumstances of this Humiliation: That He being *in the forme of God, thinking it no Robberie* (for it was Nature) to be *equall with God, did exinanire se, tooke vpon him*

*him the forme of a servant: That the Creator should become a Creature ( though an Angell, or some new Creature, more glorious) were a great Gulfe, which no created Vnderstanding could measure; the infinite dis-proportion betwixt the Maker of all Things, and being made any thing. But that He should reiect Angels, and take the Seed of ABRAHAM; That He should be made lower then the Angels, who is God ouer all; Ω φιλεθρωπία! O amanda & admiranda dignatio! That He would be Conceined, which is the vn-created Wisdome! in the darke Prison of the Wombe, which is the Light of the World, and fills Heauen and Earth! and that of*

Heb. 1.

Ecc 2

a

*a Woman, the weaker and first-sin-  
ning Sex, who is the Holy One,  
the Power of God ! That He  
would be Borne, which beareth  
all things ! the Lord of all, of a  
lowly Hand-maid ! in fulnesse of  
Time, which is Infinitenesse and  
Eternitie ! in the Night time,  
who is the Summe of Righteous-  
nesse ! in the Winter, which giues  
Life and Heat ! in a time of  
publike Taxation, which is Lord  
of Lords, and King of Kings !  
and that not at Rome, the Lady  
of Nations, nor at Ierusalem, the  
glorie of the East ; but at Beth-  
lehem, the least of the thousands of  
Iuda ! not in a Palace prepared,  
( as the Porphyrogeniti had in  
Constantinople ) not in a chiefe  
Mans , not in His Mothers  
House,*

House, but in an *Inne*; not in the best Roome, not in any Roome of the House, but in a *Stable of Beasts*! not attended there with a Royall Guard, but with *Ioseph*, *Marie*, and the Beasts! nor adorned with Robes, but first *Naked*, after, *swaddled in Clouts*! nor stately Enthronized, but layd in a *Maunger*! nor his Birth proclaymed by the Kings at Armes, or principall Heraulds, but by poore *Shep-beards*!

That the W O R D should be an *Infant*, not able to speake a Word! that L I F E should bee mortall! that P O W E R should be subiect to a poore Carpenter! that the L O R D of the *Couenant* should be circumcised! that the



GOD of the Temple should  
 bee presented in the Temple!  
 that WISEDOME should bee  
 instructed, INFINITENES  
 should grow in stature! that the  
 FEEDER of all things should  
 bee fed! that all these are Præ-  
 ludes, and but the beginnings of  
 his Sufferings, wherein *He payd*  
*that hee neuer tooke*, and the cha-  
 stizement of our peace was vpon  
 him! But how soone, and *Herod*  
 makes him *flee into Egypt*, and  
 liue an Exile in a strange Land?  
 At his returne hee dwels at Na-  
 zareth, in Galilee of the Gentiles,  
 and there is accounted *Iesus* the  
 Carpenter, vilipended with al his  
 Kinred; when he enters into his  
 Ministerie, going about, preach-  
 ing & doing miraculous works;  
 is

Marke 6.

is presently assaulted with fortie dayes *fasting and temptation*; hath not a *House* to repose him, not *Money* (he is fayne to borrow of a *Fish*) not *Friends*, the whole Nation against Him; not forced to this, but *voluntarily* yeelding himselfe to all these *Humiliations*, to expiate our *Pride*; to these *annihilations*, to purge out our *Vanitie*; yea, further then all this, he *humbled himselfe*, and was made obedient to the *Death*, Mortem autem Crucis.

Ph.2.

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CHAP. LXXXII.

*His most most admirable, vnspokeable Passion.*

**T**hat *Life* should dye, is strange; stranger, that the *Giuer* of naturall

E e e 4

Life

Gal 3.  
Wisd. 8. 1.

Life, should dye an vnnaturall  
 Death that the *Lord of Life* should  
 dye by the hands of others, a vio-  
 lent Death; strangest, that Hee  
 which is *blessed for euer* should die  
 a *curst death* (he was made a *Curse*  
*for vs*) that He which *sweetly orde-*  
*reth all things*, should dye a bitter  
 Death, that the *Lord of Glorie*, the  
*the brightnes of his Fathers Glorie*  
 should dye a shamefull Death:  
 more then most strange it is that  
 he should suffer this at the hãds of  
 Men. A Man, God & Man, com-  
 ming and becomming a Man to  
 saue Man, by vnmanly men to be  
 spoyled of his Manhood, and his  
 Humanitie to be cancelled, the  
 Body and Soule diuorced, by in-  
 humane Men; yea, by holy Men,  
 at a holy Time, in the holy Citie,  
 in

in the sacred Seats of Spiritual & Secular Iustice: O Monsters of Men which did it; nay, O Man a Monster, for whō such satisfaction in truest Iustice was required! Would a wise Phisician, nay, Wisedoms selfe, haue bin at charge of so costly a Medicine for a disease easily curable? Vanity it then had beene in Him, which now is the greatest argumēt of vanity in Vs.

*Bernard.*

Imagine thou now seest him assaulted like a Thiefe, betrayed with a kisse, and that of his own Disciple, Steward, Apostle; bound, insulted on, posted from *Annas* to *Caiaphas*, from him to *Pilate*, thence to *Herod*, frō both to the Crosse; the Buffetings, Spettings, Mockeries, the Iewes *Crucifige*, & preferring *Barabbas* before

Psal. 22.  
14, 17.

before him; *Peters* forswearing him; *Pilates* Whipping to an *Ecce homo*; the Souldiers Geniculations, thornie Coronation, and ludibrious Gesticulations; the heauie burthen of his owne Crosse, the stripping him naked, the piercing of *his hands and feete*, the racking of his limbes till *all his bones were out of ioynt*, til *all his bones might bee told*, their parting his garments, their crucifying him in the midst (as a Ring-leader) betwixt two Theeues; the Thieves vpbrayding, the Priests mocking, the peoples noddling & mowing, their merciles gazing, their ludibrious sport at his cry, and inuerting the plaints of his agonie, their Gall and Vineger. Here ye haue indeed an *Ecce homo*.

mo. Behold, God comes and becomes a Man; nay, *Ecce vix homo*, an Infant, not a Man; behold Him after a Man, but *vir dolorum*, a Man for Sorrowes worse then a Man; behold him in *Pilates Ecce Homo*; and did ye euer behold such a Man? stay a while and behold, *Ecce non homo*, his Humanitie is diuorced and rent in sunder by Man for Man.

O the inexpressible smarts of that Temple of Deitie, that sacred Bodie! But O, the Soule of Sufferings, which his Soule then suffered! His Agonie before in the Garden; in the darkenesse of Night, when others sleepe; when his Disciples cannot, with compassion, forbear sleepe, Hee is awake to  
bit-

bitternelle, His Soule is heauie to Death, *Hee offers vp strong Crying, and Teares,* and in that cold Night (which required a Fire within doores) Himselfe feeles a Fire in His Bowells, that melteth Him into Drops, *many and great Drops of Bloud.* On the Crosse He is three houres silent, and then *cryes out;* that which not onely expresseth the inexpressiblenesse of His Soules Passions, but might haue melted all Bowels into Compassions, which yet are impassionate; nay, which in a Passion of scorne and mockerie retort His griefes. Alas, it is not, that vaine Men haue thus farre vanished from Humanitie; but, *My God, my God, why hast thou forsaken me.*

O

*The Historie of Man.*

O Vanitie of Man! vnspokeable Vanitie! which makes the Father, in regard of comfortable and ioyfull Apprehension, suspend for a time those sweet Rayes of Diuine Splendour, and as it were to vanish from the Onely begotten, Onely beloued Sonne, and in an vnknowne manner to forsake Him, whom wholly He did not, cannot forsake. *O the height, the depth, the breadth, the length* of Mans Vanitie, which but by such Sufferings, the Death of God, cannot be cured! *O the height, the depth, the breadth, the length, the loue of Christ, which passeth all knowledge;* that would thus die, thus vanish from Humane Life; thus vanish from wonted Sense and accustomed



stormed loyes of his Fathers  
 Presence; thus vanish into the  
 Graue, and hide Himselfe in a  
 borrowed House of Death, to  
 cure the Vanitie of Man! But  
 O Mans Vanitie, which did in-  
 flict it, and was wholly sense-  
 lesse of it!

CHAP. LXXXIII.

*The incompassionate Vanitie of  
 Man, by whom and for whom  
 hee suffered; The Sunne, and  
 Ayre, and Earth, Stones, and  
 Graues lesse senselesse. Mans Hel-  
 lish perverting Christs Passion  
 for sinne, to increase of sinne.*



He SUNNE saw this  
 and fledde, (O blacke  
 and gloomie day) and  
 goes

goes backward with *Shem* and *Japheth*, or shrinks in himselfe with horroure; hides himselfe in a mourning Mantle of blacke, to *hide his Fathers nakednesse*, those indignities which the Sunne of that Sunne then suffered: Men, meane whiles, through the inner darknesse of their hearts, remayning senselesse and vnmooued with that exterior and sensible. The EARTH, common Mother of Man, shakes and trembles to see such a Gyantly Issue, truly and indeed (without Poeticall Figment) fighting against God. The very STONES, hard stones, are touched with remorse, are vexed with indignation, and split themselues with relenting horror, in the rending  
of

of the Temples Vaile. Yea, the GRAVES, Habitacles of Rottenesse, and Thrones of Death, put on Life, to see the Lord of Life put on Death; and send out their dead Prisoners to attend his blessed Resurrection. What ayled thee, O *Sunne*, that in the midst, heate, and height of thy iourney, when the *Moone* exacted her full beneuolence, thou wast Eclipsed? what Feuer and shaking Agonie surprized thee, O Mother *Earth*? And thou *Temple-Vaile*, why didst thou rend thy selfe, and vnuale thy sealed, concealed Mysteries? O *Graues*, what, are you now become Vanitie, and not able to hold those Captiues which cannot resist? What is this new  
Con-

*Confusion* ? As *Natures* *For* *man*  
shuts vp his Shop, *Religion* a-  
bandons her House, *Death* runs  
out of the Grate, *Stupiditie* it  
selfe in her stupidest Creatures  
*Stones* and *Earth*, proues sensible;  
only *Man* is *Vanitie*? Let *Eccho*  
answere, *Man is Vanitie*.

The God of Nature, of Reli-  
gion, of Elements, Lord of  
Life and Death, in Passion for  
our Recouerie, drawes these  
things into Compassion, and the  
whole Creation groaneth and trauel-  
leth in paine together. But *Man* is  
altogether *Vanitie*; his Sinnes  
were the Nayles, the Whips, the  
Thornes, the Wounds, the All of  
His sufferings (God laid vpon him  
the iniquities of vs all, and our ini-  
quities laid all this vpon Him)

Rom. 8. 32.

Esay 53.

F f f

and

and yet Man after all this is Vanitie: yea, doe not the most of those which beare his Name, like *Retainers*, beare themselves on their Lords worth to all outrage? Men, by vertue of this Passion, hoping to bee saued as well as the best, though they liue as ill as the worst, *runne into all excessse of Ryot*: as if Christ had giuen his Bloud to procure for them, and purchase to them a Licence and Indulgence for sin. With reuerence to our blessed Redeemer bee it spoken, The *Thiefe* makes him the *Receiuer*; the *Adulterer*, his *Bawde*; the *Usurer*, his *Broker*; euery Man the *Patron* of his Iniquitie; whiles he sinnes the bolder, presuming of Gods mercy in Christ, *making*

*a league with Death, and a conenant with Hell, which hee seales with the Bloud of Heauen. As Adam excused, The Woman then gauest me; so his vain Posterity pretend, the Man which thou gauest for me; and in lightest Vanitie, and deepest Wickednesse, makes God the Authour, and Christ the Aduocate of their sinnes, by turning his Grace into wantonnesse.*

Nay, how doe the most of men act this Tragedy daily, and before our eyes; (wee may vse Pauls words to the Galathians in another sence) *Iesus Christ is evidently set forth, crucified among vs? O Vanitie of vainest Vanities! O Villanie of Villanies; irrecourable (impenitent) Damnation! That the Remedie, so Diuine a*

remedy should be peruerterd to a Disease, such a Disease ! that that which Gods Wisdome & Goodnesse had appointed to cure, should by Mans Vanitie, bee made a Couer, a Recouerer of sinne to greater strength and vigour ! O worse then Deuill ! O Man ! Thus *Hypocrisie* bends the knee with ludibrious Deuotions, and bids, *Haile, King of the Iewes*: *Presumption* puts a reeden Rod and Scepter into His hand ; the *Children of Darkenesse* which thinke none sees them, buffet him & bid Him *prophecie* who smote Him; *Prophanenes* spets on his face; *Sacredge* casts lots for his Garments; *Schisme* deuides his seamelesse Coate, which the rude Souldiers did not; *Popularitie* washeth her

D. T.

*ber hands, but to please Men condemnes Christ; Bribery, Extortion, and all kinde of Sinne preferres Barabbas before Him; Simonie crucifies Him betwixt two Theeues; Heresie rackes His bones and disioyns Him; Superstition betrayes him with a kisse, & despights Him with seeming honours; Apostasie (without Repentance) forsweares Him; and Gallantrie with laughes and scoffes crucifies him afresh, and teares; (O cause of teares!) His nailes, sides, flesh, hands, heart, and all his members asunder.*

O CHRIST, only Verity which sufferedst so much Vanitie of Man, with Man, for Man, by Thine All-sufficient Spirit, apply this All-sufficient Merit to



vs; and as Thou hast come vnto vs to pay the price, to be the price of our Redemption; so come into vs, and take possession of thy so deare, so worthlesse, purchase; that we which without thee can doe nothing, are meere Vanitie, by thee may participate Veritie. And open your heads ye gates, be yee lift vp yee everlasting doores, that he the King of Glory may come in. Euen so come, Lord Iesus.

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CHAP. LXXXIIII.

*Of the Verbe or Copula in the Text, why it is not expressed.*



And thus haue I ended this Pilgrimage of Vanitie. For as concerning the

the Verbe (*is*) because it is not, is not expressed (as in the beginning was obserued) wee shall need to expresse and obserue the lesse. Is not this a Mysterie, that the *Copula*, the principall Verbe is wanting? is it because hee speakes of *Vanitie a defect*, that here is a proportionable defect of the Verbe? or is it because Man is altogether *Vanitie*, and is not; that the word which signifies *to be*, is altogether vanished? or is it because this *Vniuersa Vanitas* hath swept away with it whatsoeuer is significatiue in *being*? or is it because there needs no *Copula* betweene *Vanitas* and *Homo*, they naturally concurring & being conuertible with each other; that, as *Mortale*, so *Vanitas*

MICROCOSMVS, or,

might be expressed in the definition of Man? Or is it because a *Capula* cannot containe this Sand, detaine this Vapour, and sustaine to view, in so swift a Current, this flying Shaddow? Or is it because *Homo* is *animal Rationale, Mortale*; and this *Mortale* expresseth the reason of *Rationale*, and shewes him to be a Not-being Being, *Ens rationis*, a Being in Reason and Vnderstanding, to be vnderstood, rather then expressed? Or hath this *Mortale*, like the leane Kine and lanke Eares in *Pharaohs* Dreame, deuoured this principall Verbe, and yet remaines but *Mortale*, as *Il-fauoured* and vaine still, as before? Or is it because Man is  
not

not *Ens*? for *Unum*, *Bonum*,  
*Verum*, are conuertible with  
*Ens*; and Man is neyther *Ve-*  
*rum*, in true vnderstanding,  
*True* (for *Euery Man is a Liar*;)   
nor *Bonum*, to the Will, a de-  
sirable Good (euerie Man is  
a sinner:) nor in himselfe, *U-*  
*num*, One, which is *Vanum* (that  
opening Letter hath opened a  
vanishing Passage) And how  
can he be *One*, which is two in  
composition, a Body and Soule?  
which Sinne soone made two  
in Diuision, seuering them from  
God, and each other; both of  
them afterwards innumerably  
vanishing, till Grace or Venge-  
ance recollect them? Or is not  
(*is*) expressed, because Man is  
*Vniuersa Vanitas*? *was*, *is*, *both*  
*beene*,

MICROCOSMVS, or,

*beene, shall be, in all Moodes and  
Tenses of Vanitie, which one  
word cannot expresse? Or is  
it because Man is like Hercules  
in Biuis, is and is not Vanitie?  
If his Humanitie be all, all is  
Vanitie, vanished, ruined: but  
if Christ comes and finds this  
wounded, spoyled, vanished  
Man, and poures the Wine of  
his Bloud and Oyle of his Grace  
into him, he then ceaseth to va-  
nish, and recouers from his Va-  
nitie? Either way certaine he  
is not, in regard of the present;  
not a Man, if meere Man, but  
the Dregs, Shaddow, Carkasse,  
Vanitie of himselfe: if a sound  
Christian, he *liues by Faith*, but  
*Vbi vides non est fides, Faith is the  
substance of things* (not now sub-  
sisting*

Heb. xi. i.

*The Historie of Man.*

sitting in vs, but ) hoped for, the  
evidence of things not seene: he is  
saued by hope; but hope that is  
seene, is not hope. He therefore  
desires to be dissolued, not to be  
this Man; that when hee hath  
put off these Ragges, hee may  
put on those Robes of Immor-  
talitie, which are future, and  
therefore now are not.

Rom. 8.

Ph. 1.

CHAP. LXXXV.

*Of the two Aduerbes, Verily, and  
Selah.*



**Q**F the two Aduerbes,  
*Veruntamen* and *Selah*,  
I haue spoken alreadie  
sufficiently, in the beginning,  
and in the whole progresse of  
this

Pf. 37. 35.  
36.

Ver. 39.

this Booke, which shewes (and the Aduerbes doe the same) the vniuersall Veritie and preuailing validitie of Mans Vanitie. Sceme *Man neuer so great in power, and spreading himselfe like a greene Bay Tree, Veruntamen (verum est tamen) yet he passed away, and lo he was not; yea, I sought him, but he could not be found. Verily, Every Man, at his best state, is altogether Vanitie. But the saluation of the Righteous is of the Lord, be is their strength; the cause why they are not altogether Vanitie.*

*Veruntamen, this is true when you began this Booke, and when you end it, you shall find it, by a Cloud of Witnesses, not more true, but more confirmed: true, when you begin this Text (the*  
Text

*The Historie of Man.*

Text begins with *Verily* ) and true when you end it; sealed as you see, and deliuered with a *Selah* : A *Maxime*, *maximè* corroborated (so *Tremellius* translates it.) Haue I said, that *Man*, *Euery Man*, *euery Man at his best state*, is, nay, is not, but is *vaine*, yea, *Vanitie*; and which is more, *altogether Vanitie*? *Verily*, it is *Veritie*; I said the truth, and now I say so againe, I recant not; *Selah*, he is so aboue *Ela*, higher in the straine, of *Vanitie*, then I can straine my Tune to sing it, you, your Thoughts to conceiue it; *Sela*, *Surely*, in the greatest intension of *Veritie*; *Selah*, *Maximè*, in the greatest extension of *Vanitie*, in a Super-superlatiue; *Sela*; *See*, *Lo*, *Let all see*;



see; the more yee looke, the more yee shall find it.

CHAP. LXXXVI.

*The Conclusion, with application to the Author and Readers.*

**E**Cce me! See, Lo, Behold Me, the Cryer of Vanitie! I dare not challenge a Priuiledge, or Immunitie, no, not in this pursuit of Vanitie; I must acknowledge my Vanitie in the handling it. If I confesse, I preuent your inquirie, not your Censure and Sentence: One Example of mine owne Rule, or Text; I am Vanitie: if I denie it, excuse it, mince it, my Text gain-sayes me;

*Dilem.*

*The Historie of Man.*

me; *Veruntamen* (notwithstanding all these Shifts) *Every Man* at his best state (in his best zeale against Vanitie, so farre as he is meere, vnregenerate, Man; and the best is but *Mista persona*; the most, *Persons* indeed, or Visours of Veritie, Mists and Fogges of Vanitie) *is altogether Vanitie.*

Thus I stand sentenced; but let him execute it, that is amongst you without Vanitie.

*Homo sum, humani à me nihil alienum puto*: I am a Man; in some things, for Matter, or Manner, perhaps I haue erred; *The Foundation*, I am sure, is good and strong; Heauen and Earth shall sooner passe away: and if my *Werke shall be burnt,*

1. Cor. 3. 15

or

or suffer losse: yet I know whom I  
 haue beleueed, euen Him that  
 came into the World, and be-  
 came a Man, to saue Sinners; of  
 whom I am chiefe, & confesse my  
 selfe the vaineſt (which in my So-  
 liloquies and deuouteſt Meditati-  
 ons haue ſentēced my ſelfe guilty  
 of This whole Actiō, though not  
 in euery particular act of Vanity:  
 & let not this Confession of my  
 Cōfeſſions be adiudged Vanity)  
 But he which hath assumed Man  
 into God in vnity of Person, hath  
 by efficacy of his Paſſion, by His  
 death (*mortem autem crucis*) giuen  
 a deadly wound, applyed a *Mor-  
 tale* to this *Rationale*, Mortifica-  
 tion in ſome poore poore mea-  
 ſure out of his rich rich Grace to  
 My Vanitie; and this is not Va-  
 nitie.

*The Historie of Man.*

nitie. G O D grant that these words which I haue published to others, may bee imprinted in mine owne heart, that while I declayme against Vanitie, I bee not like the Souldier which rayles, rather then fights against the Enemie.

You also, for whose sakes I haue written this, *homines estis*, ye are Men. I plead not so much for your pardon to mee, (which yet I intreat in all my Vanities) as that you would take notice hereby of your owne *Vanitie*, altogether *Vanitie*: or rather that God would open your Eyes (otherwise, this Worke to you will be altogether *Vanitie*) that yee may be inforced to seek to Him, who is *Vniuersa Veritas, The Way*,

G g g

*the*

MICROCOSMUS, W.

*the Truth, the Life, to wash you  
in his Blood from all your Vanitie,  
to guide you in the right  
way of Veritie, to sanctifie you  
in this Truth, and so to bring  
you to Life; in his Light to see  
Light, to see him as hee is, and to  
enjoy for ever that blessed Tri-  
nitie, which shal for ever disperse  
& make to vanish all the Clouds  
and mists of Vanitie. AMEN,  
Domine Iesu. Not to vs Lord, not  
to vs, but to this Trinitie in Uni-  
tie, to this only Veritie bee  
ascribed glorie for  
ever.*

AMEN.

FINIS.

